UNITED CHURCH HERALD

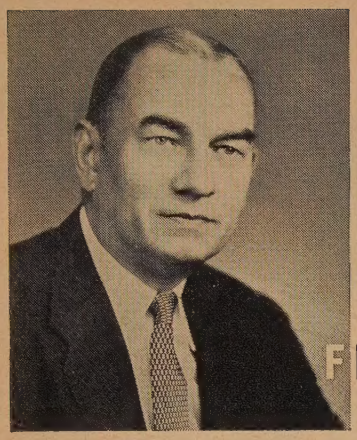
VOL. 4, NO. 2 JANUARY 26, 1961

The Lordship of Christ in a Technological Age

Page 8

Truman B. Douglass

PACIFIC SCHOOL OF RELIGION



FROM THE CO-PRESIDENTS' VIEWPOINT

(*Note:* The following article was written specifically for use on this page in the December 29 issue. It was withheld from that issue by mutual agreement in order that *United Church Herald* might give priority to the joint statement issued in San Francisco by the co-presidents in response to the union proposal made there by Dr. Eugene Carson Blake. Because of the experience it shares with *United Church Herald* readers and the faith it reflects, this article inspired by the proximity of Christmas and New Year's is published now a month after the event. J.E.W.)

AMONG the inevitable constraints of our position as co-presidents of the United Church of Christ, in addition to being on the road (or more likely "up in the air") and therefore away from home so much of the time, is the fact that, particularly in this period of preparation and transition, so much of our thought and concern have been concentrated on the machinery of denominational life that we have had little time for "our souls to catch up with our bodies."

There is a daily load of mail to be read and most of it responded to, reports to be written and other reports to be studied, agenda to be prepared, possible procedures and actions to be developed for proposal to the various committees, commissions and instrumentalities just getting under way for which we have had primary responsibility, and meetings upon meetings that may take us in one week to such varied places as New York City, Cleveland, St. Louis and Chicago—with perhaps a day in Portland (Oregon or Maine) sandwiched in.

Our days are so largely filled with paper work, desk work, travel and sitting with conferring groups that each of us can understand the core of truth in the quip about the man who was "committeed to the grave."

To some extent the predominant character of our present daily life and work has been reflected in the contents of these "co-presidents' viewpoint" columns issue after issue.

One thing that has sustained us is that we both have read the whole of the first chapter of *Ezekiel.* Consequently, when we have found ourselves enmeshed in the "wheels within wheels" of denominational life we have taken reassurance from the recollection that, according to the prophet, "Wherever the spirit would go, they went . . . for the spirit of the living creatures was in the wheels."

We have remembered that the very names of the United Church groups with which we have spent so much time have indicated major thrusts in work and witness regarding the great verities of the gospel and of the church's mission.

It was against this background that I contemplated the preparation of a column for the December 29 issue of *United Church Herald,* which will be published four days after Christmas, three days before New Year's Day. That is to say, borrowing from the symbolic language of the season, midway between starlight and sunrise. The phrase crystallizes something of the realism of Christian life and faith.

On the one hand, there is an unflinching acknowledgment of the darkness that is part of our common human lot. Without that sinful, evil, tragic component in life and nature all our references to light and the Light of the world would have no meaning. It is in the "dark streets" of Bethlehem—and Chicago and New York and your town and my town—that there "shineth the everlasting light." And the Christian faith at its best—and once again in our time in the teachings of Barth, the Niebuhrs and others who have shared in the recovery of this historic realism—has never denied or minimized the harsh facts of man's sin and need and prideful bent.

But with a recurring persistence that it insists is just as realistic, Christian faith has taken a cue—or clue!—from nature and has discerned the night as being spangled with stars and its darkness destined to give way to dawn.

It has affirmed that God, who was there at the beginning and who set the stars in their courses, who wove his creative—and friendly—purposes and intent into the pattern and structure of the universe, who has demonstrated a thousand times the capacity of history to recapture its forward impulse, and who has made countless men and women to be "new creatures in Christ Jesus"—that that God has not abdicated the throne and he will have the last word in the story of earth and man.

This day, with the song and starlight of Christmas fresh in mind and the sunrise of a new year just beyond the horizon but on its way, is a good day on which to reaffirm that faith. A great Christian of long ago, Clement of Alexandria, put into vivid language what even then the experience of God in Christ had made real to those who believed—"He has changed our sunset into sunrise." That's a good faith to die by, but to live by as well.

James E. Wagner

Dr. Wagner is president of the Evangelical and Reformed Church and co-president of the United Church of Christ.

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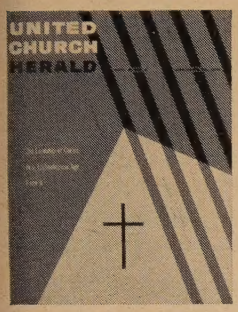

COVER STORY: It is not incongruous with Christian practice that the Apostle Paul, having concluded his masterly spiritual analysis of life and death (*I Corinthians* 15), should have turned abruptly in chapter 16 to such practical matters as an appeal for funds.

United Church Herald finds itself following this pattern not infrequently—placing together in one issue a perceptive article by one of our seers, and down-to-earth statements about special observances and other concerns. This is especially true in this January 26 issue, which contains a brilliant analysis of our times by Truman B. Douglass and such diversified articles as those by Mrs. Boynton, Mr. Ley, Mrs. Harrington, Dean Dabney, Dr. Ehlman and other contributors.

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Treasures of Early Congregationalism

A LARGE and impressive exhibit sponsored by the Congregational Christian Historical Society was an important feature of the recent annual Forefathers' Night of the Boston Congregational Club held at Old South Church in Boston.

From First Church, Cambridge (1636), came two interesting photographs. The first represented the gilded iron and brass cockerel that is now on top of the tower of the present building and was wrought in 1721; the second showed the Washington elm, since cut down, where George Washington took command of the colonial troops in 1775, two weeks after the Battle of Bunker Hill.

An ancient confession of faith was exhibited by First, Malden (1649). The display of First, Newton (1664), included a silver communion cup (1729) and one of four folio volumes (1707) of the works of Richard Baxter (1615-1691), noted English divine. These books were presented to the church by Thomas Hollis of London, head of the Bank of England and a noted nonconformist leader.

VAUGHAN DABNEY

In the Samuel Johnson room, used for historical purposes, visitors inspected portraits of former Old South ministers and a case of precious documents, in one of which could be read the entry of the baptism on January 6, 1706, of Benjamin Franklin, then one day old.

Second, Dorchester (1808), exhibited a communion cup that came over from England in 1630 on the "Mary and John," and for some time was the only cup used by the congregation.

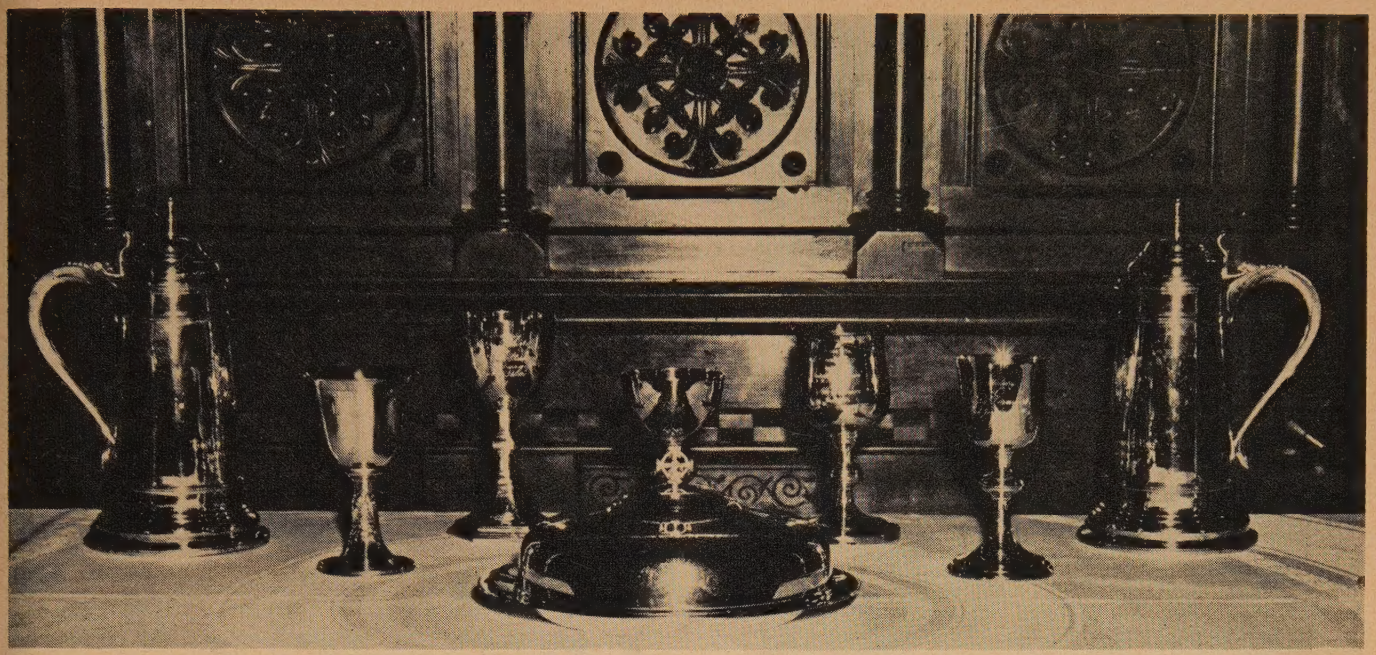
The Congregational Christian Historical Society featured several of the most valuable books from the library of Frederick L. Fagley, a memorial collection given to the society by Mrs. Fagley and the family. Dr. Fagley was the founder and first executive secretary of the society. After his death the office was removed to Boston in 1959 and housed in the Congregational Library.

The society is planning its decennial for 1962. This national organization is supported by the General Council, the home and foreign boards, state conferences, lay fellowships and individuals. The officers and members of the board of governors, which represents sustaining organizations and seminaries, constitute a distinguished group. About twelve hundred historians all over the United States cooperate in its program and look to the society for guidance.

Dr. Dabney, former dean of Andover Newton Theological School, is executive secretary of the Congregational Christian Historical Society. Photos by courtesy of the society.

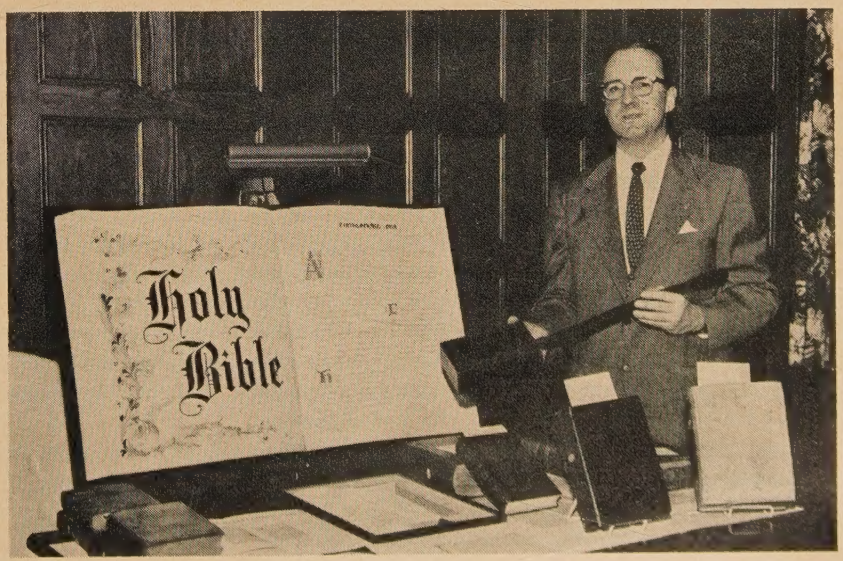
Dean Dabney studies a volume from the Fagley collection. Beside him, photo of Dr. Frederick L. Fagley rests on Geneva Bible.

Geert Thomas Koning, assistant historian for Leyden Church, Brookline, Mass., shows footstove used in Pilgrims' time at church in Old Leyden, Holland.

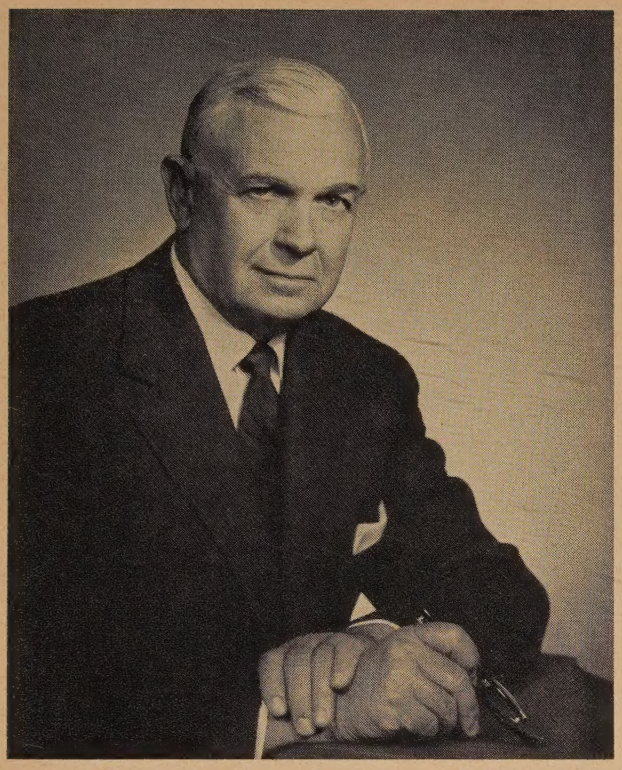


Treasured silver communion collection of Old South Church in Boston is now exhibited in the Boston Museum of Fine Arts. The 29-piece set includes communion cup (center in photo) first used in England (1607-1608) during the reign of James I.

First Church in Newton, Mass., gathered in 1664, treasures valuable silver communion cup (1729) displayed by Farnham Rockwood, church historian, on Forefathers' Night.



The Rev. Edwin T. Anthony displays historic collection box (1809) from Plymouth, Mass., church. The Massachusetts Bible Society exhibit is also shown.



Portrait of the Month

A Man of Diversified Concerns

EDWARD W. W. LEWIS

THE life of the average minister is spent, for the most part, in service to the finest people in his community. Every minister knows deep down how much he owes to the loyal members of his parish who work day in and year out for the growth and success of their church and for its mission throughout the world.

Into the life of some ministers, however, comes, perhaps once in a decade or once in a generation, a magnificent Christian personality. In this category is Frederick S. Upton—industrialist, civic leader and churchman.

The Whirlpool Corporation today is the outgrowth of the Upton Machine Company, which Mr. Upton and his late brother, Louis, organized in 1911 and directed. Now retired, Mr. Upton nevertheless remains a director of the Whirlpool Corporation and also a director of its retail financing subsidiary.

Born in Battle Creek June 20, 1890, Mr. Upton was one of five children who became successful in their chosen fields. He married Margaret Mather Beckley in Battle Creek's First Congregational Church in 1917. Today they have four children and thirteen grandchildren.

In addition to his varied and successful business career, Mr. Upton has always devoted time to civic, state and national affairs. Active in the Boy Scouts of America for twenty-five years, he helped establish the area council's camp.

In 1929 Mr. Upton was elected to the St. Joseph Board of Education, serving in terms that saw the Jefferson and Washington grammar schools built, as well as an addition to the high school. In city government affairs Mr. Upton was a member of the city commission that planned, studied, revised and adopted the new city charter.

One of the prime movers in establishing a new bank after the depression left St. Joseph without one in 1932, Mr. Upton was a member of the board of directors of the Peoples' State Bank and was elected vice president in 1934, a position he has held ever since. In addition to executive posts in the Rotary Club and the Community Fund, he is a trustee of Kalamazoo College.

Construction of St. Joseph's modern and well-equipped Memorial Hospital was due largely to the efforts of Mr. Upton. It was he who laid the groundwork plans for the new hospital. He continues as president of the hospital's board of trustees.

Mr. Upton was also a prime mover in drawing up the plans for and carrying through on the construction of the new Congregational church in St. Joseph. It was dedicated in 1955, with its new educational unit and the Carrie Upton chapel, on an attractive ten-acre site. The parsonage committee, which built a new manse two years ago, also profited from Frederick Upton's competence. Now he serves on the church's board of directors.

Besides teaching a large class of boys in the church school and serving as church school superintendent, Mr. Upton has found time to give valuable counsel to the Berrien County Council of Churches, the Michigan Council of Churches, the Michigan Congregational Christian Conference and the National Council of Churches.

A faithful and devoted Christian churchman who serves his fellow man, his country and his God with wisdom, knowledge and understanding, Mr. Upton worships regularly with his wife at the church they helped to build. They seldom miss a Sunday.

Shakespeare once said: "To be honest as this world goes is to be one man picked out of ten thousand." On that basis, I expect to see multitudes of honest men before I meet another as noble in practice and as consecrated in spirit as Frederick S. Upton.

Dr. Lewis is minister of First Congregational Church, St. Joseph, Mich. Photo by Benton Harbor *News-Palladium*.

The Future Is Open

WE ARE moving with bewildering speed into an era without parallel in all world history—a period of fateful decisions and increasing uncertainty. "A tour of the horizon discloses storm clouds in every quarter," *The New York Times* declares solemnly following interrogation of its correspondents located in key world posts. The crisis deepens in South Asia. Confusion continues in the Congo and much of the rest of Africa is in the throes of revolution. Violence has flared in Brussels, spreading to Ghent, Bruges and Antwerp. Cuba, two years after Castro came down in triumph from the Sierra Maestra, is virtually a Communist state, and President Eisenhower made a fateful decision by breaking off diplomatic relations. The United Nations, with its treasury almost empty as a result of the Communist bloc's refusal to honor its obligations, is severely handicapped. Western morale has deteriorated. Meanwhile, France, torn by the six-year conflict in Algeria and refusing to observe the world moratorium on nuclear tests, has set off a third explosion, indicating that French technology is now within sight of producing atomic weapons.

In this connection and dramatizing our predicament, Sir Charles P. Snow, speaking to the American Association for the Advancement of Science assembled in New York, painted a word picture of our supratechnical developments that sensitive Christians must view with awe-struck incredulity and serious alarm. Within six years or less, the visiting Briton solemnly declared, a dozen or more states will possess fission and fusion bombs. And it is "a certainty of statistical truth," the distinguished physicist went on to say, that if enough such weapons are made by so many different states, some of them will explode—through "accident, folly or madness." This could mean world-wide catastrophe!

Nevertheless, as Sir Charles and others see the challenge confronting mankind today, an all-out thermonuclear war is not inevitable. The way ahead may be tortuous but it is not a dead end. We are confronted by an "either-or" choice. Either we control nuclear armaments with the risks involved or we accept the certainty of colossal disaster within a decade. "Between a risk and a certainty," the physicist concluded, "a sane man does not hesitate."

The inevitability of a catastrophic war is a fatal illusion. Yes, we still have a choice—and there is a growing recognition by responsible statesmen and intelligent citizens throughout the world that, in an explosive time such as ours, nuclear armaments must and can be brought under control. We must and we can end the testing of such weapons. We must and can put a stop to the production of fissionable materials for military uses. We must and can reduce existing stockpiles, set up suitable inspection systems and limit the use of outer space for peaceful purposes only!

The world situation doubtless can be remedied no little by the healing influence of intelligent good will, but good will alone, no matter how intelligent, has not always proved sufficient for life's most importunate demands. The power to command respect and to exert strong leadership is also called for. For that reason, therefore, it behooves the people of the United States—under a new and socially responsible administration—to prepare themselves economically, politically, intellectually, spiritually, for the needs and exigencies ahead. Only thus may the future be kept open and the United States given an opportunity to gird itself with unexampled strength and imagination to the end that our age of science be not the threshold of total destruction but an era instead of peace and progress. The way ahead is difficult but it is open!

We Believe in Church Union

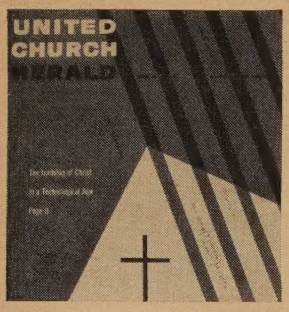
IT IS my sincere hope that the *Herald* will follow through with pertinent articles concerning the present movement for Protestant unity led by Dr. Eugene Carson Blake," writes a reader from Bechtelsville, Pa. In the first issue of *United Church Herald*—published two and one-half years ago—Henry P. Van Dusen quoted in the journal's lead article the well-known but still stirring words of the late Archbishop William Temple, perhaps the foremost Christian statesman of our century:

"As though in preparation for such a time as this, God has been building up this world-wide Christian fellowship, this ecumenical movement, which now extends into almost every country and binds citizens of them all in fellowship and mutual love. . . . This is the great new fact of our era. . . ." And then the Archbishop added: "It is of urgent importance that we become aware of it, that we further it [this ecumenical movement] in every way open to us. . . ."

Since that significant day two and one-half years ago when *United Church Herald*, stemming from its dual lineage in *The Messenger* and *Advance*, was published, it has urged unremittingly that Christ's broken body be restored at long length by successive acts of integrative fellowship to its long-lost wholeness. Moreover, the *Herald* has consistently provided in every issue some concrete, visible evidence that the United Church of Christ is in process of becoming a reality.

It has recorded — for every member of the United Church of Christ to read — steps taken by their officials, delegates and churches toward goals far beyond immediate vision into areas of religious exploration and organic development. Although the advancing movement has been interrupted by injunctions and other modes of minority resistance, the *Herald* has held high the promise that the union will in God's time be brought to pass. Today there is a stirring within other communions — long discouraged by unedifying competition and scandalous divisions among Protestants—to join in declaring themselves ready to go forward in a united witness for Christ. The *Herald* will continue to "further" the world-wide Christian fellowship "in every way open to us." avm

THE LORDSHIP OF CHRIST IN A TECHNOLOGICAL AGE



"Every assault of the church against the most glaring evils of society—from human slavery to child labor to racial segregation—has produced accusations of 'materialism' and attempts to restrict the church to the realm of the so-called 'spiritual.'"

TRUMAN B. DOUGLASS

It is important at the outset that we resolve not to allow ourselves uncritical indulgence in the indictments and castigations of technology that have become fashionable in some religious and intellectual circles.

It is too easy to say that a technological society represents a preoccupation with materialistic interests to the exclusion of spiritual concerns.

Superficial Claims

It is too facile to contend that technological accomplishments signify a fixation on the means of existence and a corresponding neglect of values and goals.

It is too superficial to claim that a technologically oriented culture symbolizes the subordination of man to the machine.

There may be minuscule elements of truth in all these contentions, but they are commingled with large amounts of falsehood and distortion, and the ingredients of verity and misrepresentation need to be sorted out.

Regarding the first accusation—that technology is incorrigibly "materialistic"—we need to remember William Temple's assertion that Christianity is the most materialistic of all religions. It begins with an act of materialization, of embodiment: the Incarnation. It is concerned about the life of the body. It is interested in how man lives in and with and through his body. The life of the church is the life of a body—a body that is corporate and corporeal.

In ancient times the church peddled pardons and fake relics. Today it hucksters "spiritual values," spiritual mobilization, spirituality. And the latter is worse than the former. It exiles Christianity from earth to heaven, deprives it of its solid, historical, eventful character, distorts and misrepresents the gospel of the Incarnation.

Every assault of the church against the most glaring evils of society—from human slavery to child labor to racial segregation—has produced accusations of "materialism" and attempts to restrict the church to the realm of the so-called "spiritual." This is to repeat the Manichaean heresy with its dualism. Man is represented as a soul inside a body. He will never be free and virtuous except as he escapes from the body, from matter, from nature. This Manichaean heresy proclaims a fundamental and radical hostility between the natural and the spiritual.

The charge that a technological civilization is preoccupied with the means of existence to the exclusion of its goals is similarly misleading. It overlooks the extent to which technical accomplishments are achieved in the service of consciously envisioned goals—many of them goals that embody an enhancement of human good. It overlooks also the extent to which the technological process intrinsically contains its own goals—the extent to which, for example, invention is an expression of the impulse toward play. This in turn is closely akin to worship, except perhaps in our strenuous and moralistically hypertensive Protestantism, which has tended to make even worship a form of spiritual technology, a means to certain practical ends rather than an exalted kind of play that is self-justifying.

Dr. Douglass is executive vice president of the CC Board of Home Missions. Photo by courtesy of Office of Communication.

Undiscriminating Charge

In like manner, the indictment of technology as resulting in the subordination of man to the machine is also undiscriminating. There is nothing inherent in the nature of a machine that necessitates its attaining mastery over man. When man submits himself to such tyranny this is evidence that he has shrunk from the rigors of freedom—that he desires to be enslaved or is at least willing to exchange freedom for something else. When man ascribes to the machine an independent existence that is beyond his control, this is worse than Manichaeism. It is magic.

The problem of a technological age is not our machines and processes, our discoveries and inventions. It is the problem of man himself. This seems a trite and platitudinous thing to say, but it is a platitude that needs to be explored in some depth. From one standpoint the

In this perceptive diagnosis, Dr. Douglass declares that the major problem of our technological age is that of goals, of purposes and of meaning.

whole realm of science and technology seems to resist the application of any principle of "Lordship," whether of man or God. It appears to proceed by its own logic and express the working of a kind of inner necessity.

There has been implanted in man—in some men, at any rate—the need to know: to know himself, his environment, the relationships and forces that constitute the world around him.

Purest Drive

In many respects this is the purest and most disinterested drive to which human beings respond. It often operates without hope of public recognition or financial reward. Generally, in its basic form, it proceeds without thought of practical applications to which its findings can be directed. There is simply the inexpugnable desire for knowledge, the need to know.

When a new frontier of knowledge is occupied there are men—generally other men than the workers in basic science—who see the applicability of the scientific findings to the attainment of specific goals. There seems to be a kind of inevitability in this process. Savery learns that a vacuum can be created by the condensation of steam, and the steam engine is in the making. Given Faraday's discovery of the principle of electromagnetic induction, the telephone and the telegraph become inevitable. Mertz demonstrates the propagation of electromagnetic waves, and the mingled blessing and curse of radio and television is inserted into the womb of time. The humanitarian and pacifist Einstein works out his equation $E = mc^2$, and the atomic bomb is an unavoidable consequence.

How does the Lordship of Christ—or, for that matter, the will and choice of man—insert itself into this chain of inevitabilities? Obviously, the point of insertion is the point of determining uses, ends, goals. Evil is not resident in things; it is resident in the purposes for which things are employed.

A motor car may become the master of a man instead of his servant. He may allow it to become a status symbol and be subject to the compulsion of providing himself with longer and more powerful and more expensive cars, regardless of his need for transportation. It may be used to produce the drug-like effects of speed and the exhilaration of power under his control. It may be used as an anodyne to mask his perpetual boredom with the sense of being in motion.

There are persons I know who have taken long motor trips and have brought back no reports of things and persons they have seen, but only records of the performance of their car—how many miles they drove per day, how long it took them, the average rate of speed, the miles per gallon of gasoline consumed, the cost of the whole journey. In short, the means of conveyance had become the end and goal of the trip.

But this same device, the motor car, may be used by another as a means of earning a livelihood for his family, an instrument enabling him to visit friends and loved ones in distant places, a means of expanding the horizons of his world by enabling him to see places and meet persons beyond his ordinary provincial circle of familiarity. The good and evil are not resident in the motor car but in the use that is made of it.

We speak of enslavement to the telephone. But the telephone, a mere piece of apparatus, never enslaved anyone. It is always some person who calls you. If you always run to answer it, driven by a pathological anxiety as to who may be calling, it is you who runs to the telephone, not the telephone that lays hold of you.

Production Line

Or again, we are told that the production line has enslaved and mechanized and standardized human beings. But it is not the dead mechanism of the production line that does these things. It is a certain demand placed on some men by other men who operate the production line.

Even the atomic bomb is not intrinsically a thing of evil. It is men who take it out of its crate, men who load it in an airplane, men who fly the airplane to its objective, men who activate the bomb release and drop its destruction on other human beings. But this is not the only use for which atomic power may be employed. It may make radioactive cobalt, which is used to stop the growth of some cancers. It may produce energy to light a city. Even in its explosive form, according to Dr. Edward Teller (who knows something about atomic power), it may be used to dig harbors, conduct mining operations, regulate subterranean water flow and water seepage, develop oil fields that are inaccessible to other methods of recovery.

The first point at which the Christian faith becomes relevant in asserting the kingship of Christ is in the choice of objectives and goals, which determine the purposes for which our technological skills are to be used. The church presumably has something to say about valid goals in life. It is in this area that the report of the President's Commission on National Goals moves—a report that is highly discriminating and in some respects very noble. I wish the Christian

(Continued on page 22)

EXCITING OPPORTUNITIE

January has traditionally been observed as International Missions month in Evangelical and Reformed churches. In connection with this emphasis, the two articles on missionary personnel needs on these pages should be of interest to Herald *readers and especially to young people who will be graduating from our educational institutions this spring. In preparation for merging the programs of the two overseas mission boards of the United Church of Christ, it is encouraging to*

H. O. MUENSTERMANN

In 1883 the Board of International Missions received a letter that read: "I beg leave hereby to offer myself as a candidate for appointment to the position of missionary. I am ready to dedicate my life and my energies to the cause of Christ. I feel constrained, however, to present for your consideration the following hindrances that stand in my way: I am intellectually and spiritually weak and unequipped for the great responsibility of the position.

Negative Emphasis

"My powers of mind are not strong and active; my general reading has been very limited; my social qualities are below the average; my organizing and executive ability are not good; my theological preparation has been hampered and is inadequate. Spiritually I am weak also. My will frequently fails me and I am guilty of gross sins; I have not the firm and established Christian character and habit nor the strong, steady, unconquerable faith necessary to good success in a field. . . . My parents and others entertain apprehensions also of my bodily health, though I myself have little fear on that score. This statement might perhaps be taken as only showing a commendable humility in me. But I pray you not to so take it. It is the result, candidly and sincerely stated, of prayerful self-study."

Although the writer of this letter seems to emphasize the negative, he manages to catalogue, in reverse, most of the essential qualifications for successful service in Christ's mission. He rightfully sets his standards high. He is not quite so successful in appraising his own qualifications, for when given a chance to respond to God's claim on his life he made good. He was active in missionary service for about fifty years and during thirty-five of them served as president of a Christian college overseas.

God still calls for volunteers to help in Christ's mission at home and abroad. The call is increasingly to work with and under indigenous churches in many parts of the world. Today's challenge is to meet new needs through new patterns of witnessing to the old story of God's purposes for men.

In behalf of the United Church of Christ, the Board of International Missions is seeking reinforcements for those parts of the overseas mission for which it carries responsibility. Requests for help listed here can be described as urgent. They include six ministers for service in Honduras, Japan, Okinawa, Iraq and Ghana. Okinawa has been waiting for more than three years for the arrival of our first missionaries. How much longer must we keep them waiting?

We need secondary-school teachers in Iraq for English, home economics, physical education and general science. Most urgent of all is the need for a principal of our Girls' School in Baghdad who is trained and experienced.

In Ghana teachers of English, mathematics, physics, Latin and French with master's degrees are needed. A three-year term appointment is a possibility.

In India we need a school administrator; in Hong Kong, a teacher of chemistry and physics with an M.S.; and in Honduras, a primary administrator with an M.R.E. degree. In Japan we need a teacher of commercial subjects and home economics, a woman to teach voice or piano and a teacher of English with special training in teaching English as a foreign language.

Four nurses are needed for immediate service in Ghana. Three-year appointments are possible. Career nurses should have college degrees. India is calling for an experienced surgeon. Honduras needs a doctor ready to fly into remote village areas where no medical care is available.

A housemother, business managers, agriculturalists, faculty members for medical and agricultural colleges, and literature specialists are also currently needed.

Christian Motives

Motivation is difficult to evaluate but crucially important. We cannot fully escape from our cultural heritage and our motives will always be mixed. International good will, idealism, humanitarianism, interest in intercultural understanding, love of adventure and the desire to travel, response to the exotic —these may in themselves be commendable motives. A desire to escape certain circumstances, to feel needed, to achieve status and recognition—these are understandable. But the primary motivation that sends a new recruit into missionary service must go far beyond these. As a lawyer from Nigeria put it: "We do not need people who come to bring Christ. We need people who are brought by Christ."

What then are the qualifications for overseas service in missions today? A first qualification is to know ourselves as God knows us: he knows us as sinners. A second qualification is to know about ourselves what Christ knows about us —the good news that though we are sinners we are loved of God. A third qualification is the faith that God's power can put us to use for his purposes in spite of our limitations. These qualifications are as filled with hope and promise as they were in 1883. Assuming that these primary qualifications are met, the Board of International Missions will help a person evaluate his other qualifications and when possible make

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Dr. Ehlman is executive secretary of the E and R Board of International Missions. Dr. Muenstermann is personnel secretary of the same board.

›pen on mission fields today

note steps of integration that are now being taken. During the past three years the joint publication of personnel needs in brochure form has described opportunities for overseas Christian service. Young people interested in information on field needs have found the brochure helpful as a basis for interviews with board personnel making campus recruitment visits. Growth in cooperation between the two mission boards continues in many encouraging ways. DOBBS F. EHLMAN

THIS is a call for doctors, nurses, ministers, teachers and social workers to volunteer for service abroad.

In response to requests from overseas mission and church organizations, the American Board in 1961 expects to appoint ninety-three career and short-term missionaries to work with national leaders overseas in hospitals, social centers, schools and churches.

Positions Open

Twelve positions are open for ministers in Angola, Portuguese East Africa, South Africa, India, Ceylon, Japan and Micronesia.

Our colleges in India need two women with M.A. or preferably Ph.D. degrees to teach English and chemistry, and two men teachers, one with a Ph.D. in zoology and one with a Ph.D. or an S.T.M. in theology. A teachers' training college in the Philippines is also looking for an experienced administrator.

For junior and senior high schools in the Near East, Southern Rhodesia, South Africa and Japan, the personnel secretaries of the American Board are seeking two families with educational administrative experience; two primary school supervisors; one librarian; two boarding-school housekeepers; one office secretary and bookkeeper; one physical education director and the following teachers: English, eleven; English and art, one; English and philosophy, one; English and music, one; home economics, four; mathematics and physics, seven; science, two; commercial arts, one; and industrial arts, one. Many of these positions may be filled by single women or men, appointed for three-year terms.

LOY L. LONG

Twelve medical missionaries must be recruited in 1961. Two doctors and a nurse are urgently needed to serve in hospitals in Turkey. Our mission in Angola has requested one doctor, three hospital nurses, one public health nurse and one laboratory technician, while the mission in Southern Rhodesia needs one nurse. For hospitals in India the following are being sought: one public health nurse, one ophthalmologist and two doctors, one of whom will be given special training for work with leprosy patients.

The American Board also hopes to appoint two social workers with special training in Christian education for work in Angola and western India.

What is the measure of these modern missionaries?

They must pass exacting physical examinations. They must be emotionally stable. Trained professionally, they must be as qualified for a position overseas as they would have to be for the same job in the United States.

Compassionate Concern

Creative, practical persons, they have to be able to adjust happily to uncomfortable climates, varying social environments, strange customs and foods. They must have the ability to communicate with people in the new land to which they go. While linguistic skills are invaluable assets the art of communication does not depend entirely upon them. Good manners, respect and appreciation for all races and religions and compassionate concern for those in need are far more important than the ability to master a foreign language. "Though I speak with the tongues of men and angels, and have not love" should be pondered by everyone considering overseas service.

The new appointees should be as dedicated to the Christian way of life as those first recruits who sailed from America 150 years ago. It is important that they be "demonstrators" of their religion as well as commentators. Many of our missionaries work in areas where there are government restrictions prohibiting the teaching of Christianity—but there are no laws forbidding the living of Christlike lives. The new mission-

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Mr. Long is personnel secretary of the American Board for Foreign Missions. Photo by Photo-Graphic Arts, Meadville, Pa.

New CC and E and R mission appointees confer at training meeting before leaving for posts in Angola, Hong Kong, Ghana, India, Japan, Turkey and Honduras.

"The stranger

THIS SEEMS to have been our season for being visited by tramps. Such visitors were not at all uncommon before World War II, but they are rare now. Many of our neighbors have never seen one! However, living in a parsonage we seem to attract "strangers at the gate."

Wise Policy

Our policy regarding handouts was established the summer after my husband's first year at seminary. We were assisting in a parish in a central New York town. One day while the minister was away Bob handled a request very wisely. A man came to the door asking for money. He said he needed it for a bus ticket to Utica to visit his sick mother. Bob listened carefully and said: "All right, we'll go down to the station and buy your ticket."

The man tried to discourage him from his extra effort, but Bob went right ahead. Finally, in front of the ticket window the man muttered something about trying to get an auto ride to Utica and faded out of the picture. I realized that if I had been approached I would either have given him a dollar out of sympathy or, not knowing what to believe and do, would have numbly brushed him off. With increased respect for my spouse, I asked, "How did you think of that response?"

"Well," he explained, "first of all, if he was honest about his need I wanted to help him. Even with all the social welfare and organized charity now available, there may be times when a person in distress needs to solicit assistance. However," he went on, "there are those who are bogged down in a quagmire of debts because of alcohol, narcotics or gambling. They can devise fascinating tales in their attempts to secure cash to ease their craving. Social workers have learned from long experience that aid should be given directly in food, clothing or whatever is actually needed rather than money."

The first man to ring the doorbell this summer had some pencils in his hand. Our daughter, Grace, later told us that a man had come to the home of a friend of hers that same day selling pencils. Her friend's mother had given him a dollar. However, sizing up my husband, the man apparently decided on a different approach. Not mentioning the pencils, he asked for a meal and some money. Bob said that he was welcome to some food, and calling to me, ushered him into the kitchen. I prepared a sandwich that was hearty and another one of jelly, and set them before him with a glass of milk.

While eating he told us his story. He was an epileptic. Employers were unsympathetic toward his condition and this was why he couldn't hold a job. He had given up in Pittsfield and was going to try his luck elsewhere. I asked about the drugs that might help his condition. He quickly replied that they had been ineffective and went on and on about his persecution. Soon he was on his way.

Next Supplicant

Bob said sadly, as he returned to his desk work in his study: "Another alcoholic who hasn't reached the turning-point. We can't do any more for him but at least we know he has some nourishment."

The next supplicant arrived in the middle of an afternoon when Bob was out. I have a strong sense of quiet pride that our door is never locked to those who are lonely or in distress. Yet I could not feel right about asking a beggar in when the master of the house was not present. I said I would fix him some food and uncomfortably closed the door.

t the gate"

DOROTHY T. BOYNTON

And then I suddenly became aware that I unhesitatingly ask into the house people who are complete strangers who say they want to see my husband. Am I and my children necessarily in danger? Nonsense, my practical side said, it's wise to use some caution. Draw the line somewhere! Then as a minister's wife I asked myself: but what about Christian charity and trusting in God's protection?

Third Wanderer

I fixed two sandwiches and milk. Taking them out on the back step, I called to our visitor. He was unusually clean and well-dressed. And his shoes were shiny and in excellent shape. He can't have been wandering long, I thought. A man about forty, he told me he was a failure and was on his way home to his mother in Newburyport. He described his humiliation at going home a failure. I listened, voicing no opinions beyond a murmur now and then. Soon he was on his way and I wished him Godspeed.

I was preparing dinner one day two weeks later when Bob brought the third wanderer out to the kitchen, asking me: "Can you fix some sandwiches for this man?" I had been about to slice some cold roast beef for our meal. As I cut some to make a sandwich for our guest, I thought that this must seem like a very comfortable setup to him. He didn't realize that he came on an unusual day to have what I call "meat-meat."

He told us he had been unfairly laid off from work at a hotel in town and that he was heading for Connecticut to look for another job. He was not married. Having already asked Bob for money for gas, he was now accepting our food, but not Bob's offer to go down the street with him to fill the tank of his car. Although he was trying very hard to draw a picture in our minds of a hard-working, purposeful individual, I could not help wondering. He worked all summer. He had no family to support. What had he done with his money to be "broke" now?

He was by far the dirtiest and most disheveled of any such visitors we have had. In fact he positively stank! Our youngest child walked into the kitchen. Not batting an eyelash at the stranger in our midst, she wrinkled up her nose and exclaimed: "Something smells." Ten-year-old Carter asked: "What's that you're cooking?" Before they could connect the odor with the source, I distracted them and sent them off.

As I served our supper and took it into the dining room, I fought some uncomfortable twinges. Inside I heard a voice saying: "You're dishing up a nice hot meal under his nose, while he's eating sandwiches! He's eating in the kitchen; you're eating in the dining room! Is this what they mean by class structure versus the community of equality?"

I wanted to go into the dining room, shut the door to the kitchen (and my mind) and have the family eat before the food got cold. Bob said quietly: "We probably shouldn't leave him unsupervised and besides it would be impolite. We'll wait until he's through. We did and finally the stranger was finished eating —and talking. He rose and departed, thanking us.

Some days later it was suddenly very clear to me why I had been uncomfortable. I thought of Jesus dining with publicans and sinners, of his reference to the order of seating at table. This man, too, had arrived at mealtime; we should have invited him to our table as we would invite anyone else. But he smelled so! That just shows how "protected" we are. It would probably have done us good to experience some discomfort. We could have offered him the use of the shower and put his clothes through the washer and dryer so that he could feel fresh and clean. Perhaps that would have made a difference in his confidence as he applied for another job. We had shared with him our home and our food. Couldn't we have helped him in a deeper way? My husband was dubious when I expressed these thoughts to him.

Local Problems

It isn't that Bob is afraid to be "contaminated." He could easily ignore much misfortune in our pleasant little community, but he has gone out of his way many times to minister to local outcasts who have had little or no direct connection with the parish. An alcoholic, sent to jail on a forgery charge, got a new start in life—thanks to Bob's help when he left prison. Another man set fire to his house to spite his wife. She had left him because of his drinking, and had taken their five children with her. Bob helped them effect a reconciliation, worked to get the husband a suspended sentence, and got a neighboring community to receive them while our faithful few helped replace household equipment. Bob has stood by a woman as she coped with the problem of finding out that she was the second wife in a bigamy case and that her child was therefore considered illegitimate. While a suspicious and curious public scorned her, Bob shepherded her through all the court appearances and legal problems.

Yet somehow we have drawn a circle around our home, leaving outside as almost "untouchable" the strangers who come to our door. The local outcasts that Bob and the church have helped have had specific immediate crises that provided ready-made channels for us to mediate God's love through service. Their susceptibility to begin anew has called forth our resources of mind, body and soul. Do not the strangers who come to our gate have as deep a need for redirection, strength and purpose? They have come to our door. Must we wait for an expressed invitation to knock on the door of their inner selves?

The author is the wife of the Rev. Nehemiah Boynton III, minister of the Stockbridge, Mass., Congregational Church.

The hope and promise of our age!

OTTO F. ARTOPOEUS

In my possession is a short note dated 1843 and signed J. Scudder. Consisting mainly of a Tamil transcription of the "Great Commission" as it is stated in *Mark* 16:15, the note concludes with the words: "It is my ardent prayer that the dear young friend to whom I am now writing may eventually become a minister of the gospel, and devote his untiring energies to carrying this 'Great Commission' into execution."

I cherish this timeworn scrap of paper for two reasons—not only because it contains a message in the hand of Dr. John Scudder who, under the auspices of the American Board for Foreign Missions, became the first medical missionary to India, but more so because its message transmits a passion for the world mission of the church, which inspires and excites me.

"Fighting Angels"

The twelve decades since the penning of this note have seen the church go literally "into all the world." One country after another has been penetrated by the gospel. God's band of "fighting angels" has taught, healed, preached and baptized on the highways and the byways of the entire globe. It has raised the Christian cross in the jungles, above the roar of city life and on the tiny islands of the seven seas. Out of this effort of Holy Spirit and holy men—and women, of course—has come the church we have today, the hope and promise of our age. Unfortunately it is the church that so few of our members actually see.

Anyone who has had the chance to view the church from the perspective of its world mission knows something of what the little red brick structure on the corner of "Us" and "Our" streets is missing when allowed to become the end of a congregation's vision. The church *in esse* has a breadth and a depth, an exhilarant wonder that can inspirit and nerve every one of its members. In the Christian experience there is nothing more rewarding than seeing the church in action building stability and permanence in this tired, troubled world.

One wet August day I accompanied a pastor on a visit to a remote congregation in India. He had called his people together for a special service of worship on the anniversary of India's independence. As we neared the village we discovered to our dismay that a monsoon-swollen stream had completely isolated it. Our first impulse was to turn around and go home, but after a quick survey of the situation we decided it was worth a try. Plunging in, we waded to the village through mud and water up to our waists. What a sight we were when we finally reached our destination! I doubt if I have ever felt more miserable and uncomfortable, dripping wet and cold.

I soon forgot myself, however, in the small, crude brick chapel with its mud altar and stone pews, worshipping in a Chhattisgarhi service I could hardly understand. In that Hindu village of over one thousand there were no more than a dozen Christian families, but every one had turned out for the worship service despite the weather.

In that dismally primitive and isolated setting was God's church as I had never seen it before in my life. Suddenly I knew what Paul felt when he approached the Forum of Appius and found Christian brothers waiting to greet him. Paul's heart was lifted at the sight, so much so that it was written of him that "on seeing them Paul thanked God and took courage." During that worship service in India I also thanked God and took courage from what I had seen of the church.

Discovering the church in strange and unexpected places is more than a stimulus to man's wonder. It is also the starting point of more solemn appreciation and dedication, for no one who has ever parted the curtain of narrowness and glimpsed the grandeur of the church "in all the world" has done so without gaining a sounder confidence in the future and without wanting to share in that future by working more intently for its fulfillment.

Perhaps it is only coincidental, but I should like to think that there is some loftier significance in the fact that the current mission theme, "Into all the world together," has come at the very moment in modern history when there is an overwhelming need for redefining our hope and for relearning our purpose as members of the Body of Christ.

Majestic Sweep

To study geographical sections of the church in detail, through close scrutiny of the life and work to be found there, is rewarding and enlarging. Occasionally it is essential to view the broad and majestic sweep of the church's mission as it concerns the whole world. This is what inspires and excites. The thrill is enough to bring us to our knees in holy gratitude. Even more, it is enough to cause us to take courage in the eternal battle of good against bad.

P. T. Forsyth once observed that the church suffers from three perennial weaknesses: triviality, uncertainty and satisfaction. I believe that by divine design it has within itself the cures for these weaknesses. For its triviality there are the dimensions of its greatness, transcending the boundary lines of nations and overriding social divisions. For its uncertainty there is the reality of fact, the fact of its power to lift and transform life the world over. And for its complacency there is the job yet to be done in carrying the "Great Commission" into execution.

Mr. Artopoeus is pastor of First E and R Church in West Alexandria, Ohio, and a former missionary to India. This is another article on the current foreign-mission theme.

Dr. Perry Le Fevre (seated beneath portrait) leads discussion for a session of Chicago Seminary's fall term Lay Course II.

Lay members to probe whys and wherefores of their faith

MARY P. HARRINGTON

IF EVER the church was called upon to witness, it is today! I believe absolutely that the Holy Spirit is at work among the laity."

This statement by a woman executive in the United Church of Christ is strong. Among the many evidences today of the renewal of the laity in our churches, one is certainly the increased interest of concerned lay men and women in probing the whys and wherefores of their faith—through studying theology.

In response to an increasing number of requests for courses in theology for lay men and women, our denominationally related seminaries have set up special programs in the field. *United Church Herald* has already reported on several of these courses (at Chicago Theological Seminary, January 7, 1960; at Hartford, February 18, 1960; at Lancaster and Eden, September 8, 1960). The present summary answers the request of United Church lay organizations for a compilation of courses scheduled for 1961.

A group of CC and E and R men and women in the Chicago area, along with friends from other denominations, is presently entering the second quarter of an exciting experimental Course II at Chicago Theological Seminary. Entitled "Making sense out of life," the winter quarter of the course does not require as a prerequisite attendance at any of the preceding courses. Registration is open through January 27.

The course approaches common human problems by examining the views of philosophers, humanists and scientists as well as theologians. The discussion method is used throughout, with assigned readings. At the beginning of each class session the leader, Dr. Perry Le Fevre, Professor of Theology and Education at the seminary, presents a brief excerpt of pertinent case material. Subjects to be considered during the winter are freedom, guilt, selfhood, hope and trust.

Information may be secured from Cyrus V. Giddings, secretary for lay education, Chicago Theological Seminary, 5757 University Avenue, Chicago 37, Illinois.

A week-long lay school of theology was sponsored last fall by the Massachusetts CC Conference and the Massachusetts Baptist Convention in cooperation with Andover Newton Theological School. Dr. Nels F. S. Ferré, Abbot Professor of Theology at Andover Newton, lectured on "Basic Christian beliefs" and Dr. John H. Scammon, Professor of Hebrew and Old Testament, presented "Introduction to the Old Testament." For information concerning future courses, write Paul R. Dunn, assistant to the president, Andover Newton Theological School, 210 Herrick Road, Newton Centre, Mass.

In Connecticut the Laymen's Institute of Religion is in its second year, sponsored and promoted by laymen through the Connecticut CC Conference. Classes meet at the Hartford Seminary Foundation and Hartford professors teach the courses.

In the fall of 1960 an interdenominational group of laymen, under the leadership of a psychiatrist, set up an extensive program at Hartford. Courses were offered on Tuesday evenings and Saturday mornings for seven weeks. They included "Bible study" taught by Dr. Robert S. Paul, Waldo Professor of Church History; "Christian doctrine" with Dr. George Arkell Riggan, Riley Professor of Systematic Theology; "Worship in Christian education" under Helen Khoobyar, Associate Professor of Religious Education; "The Sermon on the Mount" with Dr. Harvey King McArthur, Professor of New Testament; "Catholic, Protestant, Jew" under the leadership of Joseph D. Duffey, assistant director of the Institute of Church and Community; and "The Christian and his daily work" taught by Dr. William L. Bradley, Professor of the Philosophy of Religion.

Requests for information and applications for the spring term should be addressed to Laymen's Institute for Religion, P.O. Box 334, Farmington, Conn., or to the Rev. John R. de Sousa, minister for men and missions, Connecticut Congregational Christian Conference,

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Mrs. Harrington is special correspondent on lay activities for *United Church Herald*. Photo by Corona Studios, Chicago.

What Youth Week Means

"INTO ALL the world together" is the clarion call for Youth Week, January 29 to February 5, 1961. Youth Week for many youth groups climaxes study and activities on the theme carried out during the past several months. For others it is an introduction to the theme "Into all the world together" and a challenge to go farther in participation in the world-wide mission of the church.

For the youth of Christ Church—United Church of Christ (E and R) of Bethlehem, Pa. — Youth Week means the former. Last summer when the year's church program was being formulated at a planning retreat, the Youth Week theme was selected by our officers for major emphasis.

The fall activities and programs included a talk with colored slides by Ardith Mumbauer, one of our youth who was on the ecumenical work-camp team in Costa Rica last summer; a missionary speaker; a service project at a neighboring Negro migrant camp; a Workday for Christ for missions; a regional rally on youth's role in international affairs held in our church with twelve foreign students representing ten countries serving as leaders.

A joint planning meeting of senior-high and post-high officers was held in December to correlate the Youth Week program in detail. The January program schedule has been focused directly on the theme, moving toward the climax in Youth Week. Henry Tani's guide booklet "Youth and the world-wide mission" has been a most thorough and fruitful aid in planning the study programs and projects based on the resource books *Turning World* by Betty Thompson, *Whose World?* by John S. Wood and *Your Faith and Your Life Work* by Elmer Million.

The schedule of activities and study involves not only Sunday evening programs but also Sunday morning church-school sessions and some weekday activities. Three sessions have been devoted to Bible study on the calls for mission through the very nature of the gospel, the church and Christian discipleship.

Carl Siegfried preaches at Sunday service, climax of Youth Week activities.

Foreign and U. S. teen-agers discuss Youth Week mission theme at a January meeting.

Clothing collected for work project is shipped to needy around the world.

o Us

HAROLD H. LEY

Several of our young people have been actively engaged with the United Christian Youth Council of Bethlehem in taking part in the radio play "The Wave" and taping it for the local radio station to broadcast during Youth Week.

The intensive program of study and activities leads to a high climax on Sunday, February 5, when our youth conduct both morning services. Young people serve as preacher, liturgists, organist, ushers and choir members.

But when Youth Week is past, do we stop there? By no means, for it should mark a new beginning—a new mission. Our youth, all youth should and shall continue to march forward "into all the world together." In our church we see Youth Week as a regrouping and supply center to further equip our youth for their Christian mission in the world.

Mr. Ley is associate minister and director of youth work at Christ E and R Church in Bethlehem, Pa. Photos by Walter L. Harter, Bethlehem, Pa.

In worship service, young people present $600 to fulfill building-fund pledge.

In autumn planning session with youth and advisors, the author points to theme "Into all the world together." For this church, Youth Week represents the climax of several months of work, worship and study built around mission emphasis.

Typical problems facing a family are acted out on Parents' Night.

On globe Ardith Mumbauer (left) shows site of ecumenical work camp in Costa Rica.

Another January program includes fireside session to sing the songs of many nations.

BOOKS

COMMUNISM AND THE CHURCHES

By Ralph Lord Roy *(Harcourt, Brace & Co., $7.50)*

At a coffee hour following the morning service where this reviewer had been the guest preacher, the chairman of the board of trustees approached the minister of the church and said: "I have just heard on the radio that the Protestant ministry is saturated with Communists and that the worst offenders are in the National Council of Churches. Do we belong to that outfit?"

What could the minister say? The rebuttal to the Air Force manual statements and the apology by the Secretary of Defense were not available at the moment. The absence of such documents illustrates the problem dealt with in this book.

Enormous Task

As the author of *Communism and the Churches* states: "No study has ever been undertaken on the relation of the Communist movement to the churches of America. Now that I have attempted it I can better understand why not." The enormity of the task of tracking down the data on so many fronts and in relation to so many widely scattered individuals and organizations is a task to discourage any such attempt. Perhaps only an organization with the scope of concern and independence of action of The Fund for the Republic could provide the encouragement for an objective analysis of so touchy an issue in contemporary American life. There is now, thanks to Professor Roy and The Fund for the Republic, a document that can be put in the hands of the church trustee chairman. He may not read it but at least it is available.

To announce the conclusions of the book is too easy a way of attempting to resolve the dilemma of the church trustee and the thousands of others who express a concern with this issue, a concern ranging all the way from the shallow parroting of shibboleths to a genuine desire to get at the facts. One of those facts is that an infinitesimal percentage of ordained clergymen in America give endorsement to the Communist line and an even smaller fraction of that number occupy pulpits. But this gets ahead of the story.

Communism and the Churches is more than a documentation of clergy identification with the Communist cause. It is a valuable portrayal of an era. Basically its relevations are a credit to the clergy. In a period of earth-shaking economic and social upheavals they did not sit with folded hands.

The Russian Revolution is the most gigantic social experiment ever recorded. That it was a revolt against slavery and a socially moribund ecclesiastical institution is important but so is the fact that the whole world was going through a social revolution. As the smoke clears it becomes apparent there is more of the Hebrew prophetic note in the Russian experiment than was at first recognized.

Social Concern

Many individuals acquainted with biblical history and thought sensed this. It is no accident that this came at about the same time the Western world was feeling the impact of the rediscovery of Jesus' social concern. The inadequacy of traditional capitalism in America and the rejection of a socially irrelevant religion in Russia stimulated American religious leadership as nothing since the abolition of slavery had done. And whatever the ultimate outcome, the Soviet Union was our ally in the war against fascism.

This is a painstakingly documented account of the high hopes, the frustrations and the disillusionment that came to many ministers and committed Christian laymen. In their eagerness to do something to foster the cause of peace many ministers signed petitions and allowed their names to be used on letterheads. Sometimes the cause was promoted by honorable leadership. Occasionally the organization was manipulated for reprehensible purposes. Superpatriotic bodies have made substantial use of endorsement lists compiled during the period when America and the Soviet Union were allies. Even the dramatic reading of an endorsement of a Soviet-American organization by President Eisenhower has hardly been sufficient to neutralize the use of this tactic.

The author has given a brief history and analyzed most if not all of the organizations whose names have figured prominently in Communist-front charges and some that may have escaped the reader's attention. Not all are of equal importance nor did they gain equal time and space in the headlines. One cannot but hope that high school social-studies students as well as thoughtful church people will read the chapters "Patriots, ex-Communists and Congressmen" and "The churches take the offensive."

Three Denominations

Extensive attention is paid to the Communist controversy in three denominations in particular, treating it at what may seem greater length than necessary. The Methodist Federation for Social Action, the ultra-liberal Episcopal journals and the controversy in that denomination over the Melishes of Brooklyn, and the Unitarian Committee are discussed in considerable detail.

These are important not simply for the controversy between different emphases in religion, but as patterns of power contests and the absence of clear-cut ideologies. The personalities involved, particularly those who remain almost blindly loyal to a faded hope, cause one to realize that there is more involved here than a religious ideology. Only depth-psychological work could deal with this loyalty.

The conclusion the author reaches is stated in many different ways. One of his sentences sums it up: "The notion that America's churches and religious leaders are significantly influenced by Communists or Communist sympathizers is absurd."

There has been a deep longing and an oft-expressed hope that such a volume as this would be written. Included in the hope was an anxiousness that when it was written it would be done with fairness and comprehensiveness. Ralph Lord Roy has fulfilled all of these hopes.

Victor Obenhaus
Professor of Social Ethics,
The Chicago Theological Seminary

Books reviewed in these columns may be ordered from Pilgrim Press Bookstores, 14 Beacon Street, Boston 8, Mass., or 19 South La Salle Street, Chicago 3, Ill. Also Eden-Heidelberg Bookstores, 1724 Chouteau Avenue, St. Louis 3, Mo., or 1505 Race Street, Philadelphia 2, Pa.

A Meditation

How to face life's pressures

JAMES GORDON GILKEY

WHAT is the secret of living under pressure? How can we remain serene and effective even though difficulties and problems crowd in upon us?

(1) *Remind yourself that God has prepared you to endure whatever pressures life thrusts upon you.*

Your body is strong, resilient, resourceful. It has an almost incredible capacity for exertion, endurance, recuperation. Subject it to pressures like those now falling upon you and it will meet them triumphantly.

Fantastic Imaginings

You say I am exaggerating? Consider, for example, this situation. You have had a difficult morning and now go off for a few moments of quiet. Then something happens. You find yourself imagining violent controversies with other people, maybe with those you love best. You picture them as doing strange and unbelievably mean things and you picture yourself as hitting back angrily.

Why these fantastic imaginings? The hard morning has left you tired and your exhausted body craves the stimulant that some of your glands would automatically pour into your bloodstream if you were fighting a life-and-death battle. Since no real conflict is raging, your mind imagines one and the glands are tricked into action. They pour into your blood their energizing secretion and presently your strength and endurance are restored.

You ask how you can start building within yourself a core of quietness? Begin by telling yourself that you can endure the pressures falling upon you, no matter what they are, for God has fitted you to win the victory.

(2) *Tell yourself that situations and people are always changing.*

You too are changing all the time. We tend to think that we live in a static and unalterable scheme of things, that human beings are fixed entities. Thus we whisper to ourselves that if our difficulties are unmanageable today, they will be unmanageable tomorrow and the day after. But repeatedly these dark anticipations prove false. The situation that is unendurable today may change before tomorrow arrives.

I realize, of course, that the changes may be changes for the worse rather than for the better. I realize that our predicaments sometimes grow more rather than less difficult. But changes continually occur and half of them—on the average—prove helpful. Then why not face the future with hope rather than fear? Why not tell ourselves that the best, rather than the worst, may happen? Follow this way of life and you will steadily enlarge the core of quietness within yourself and you will find yourself able to endure pressures that once were too much for you.

(3) *Day by day keep your attention off yourself and your own feelings.* Why? Because if you become self-centered and if you think habitually about your own unhappy experiences, you will set the stage for an inevitable series of emotional explosions.

Even the noblest individuals (Jesus, for example) occasionally fall victim to undeserved disaster. Even the kindest individuals encounter occasional misrepresentation, hostility and abuse. Even in the most carefully planned lives annoying mischances occur. If we let our attention become riveted on ourselves and if we fall into the habit of brooding over the unhappy elements in our experience, we stupidly give these elements power over us.

Rufus Jones, the American Quaker, said: "There are many individuals who are working for the good of others and the betterment of society who never succeed in gaining inward peace. They are in a frequent state of nerves. They rush about perplexed and weary, fussy and irritable. The trouble with them is that they never quite forget themselves. Serenity never comes to a person who is self-centered."

(4) *As the days pass give yourself times in which God can quiet your thoughts and bring you peace.* You ask what such times are? They are times in which you are attending a carefully planned religious service.

Peace and Power

When the service begins you hear quieting music, prayers that emphasize the reality and nearness of God, a Scripture lesson that tells of individuals—supremely Jesus Christ—who have drawn peace and power from God. Then you hear a sermon. It may begin with an incident or a quotation designed to catch attention but presently it lifts your thoughts from the things that are temporal to those that are unseen and eternal.

What does a planned worship service aim to do? It seeks to open your inner life to the God whose love enfolds us all, the God who waits outside our hearts seeking to enter and bring us peace. He gives it by bringing from the depths of memory thoughts that banish fear, quicken courage, lift before your eyes some morning star of hope. "Thou wilt keep him in perfect peace whose mind is stayed on thee."

You are facing now the hardest days of your life? You need inward quietness as you never needed it before? Recall your capabilities, remind yourself that situations and people are always changing, keep your attention off your unhappy experiences and draw heavily upon the strength that is available Sunday after Sunday in the worship service of your church.

Dr. Gilkey is the distinguished minister emeritus of South Congregational Church in Springfield, Mass., and the author of numerous books.

CHRISTIAN PREACHING FROM UNEXPECTED PULPITS

ROBERT NEWMAN

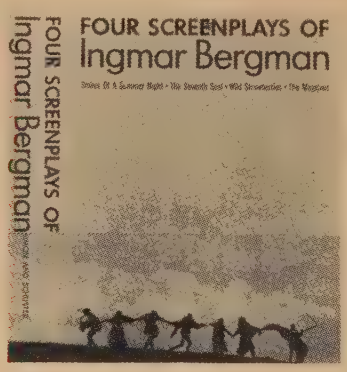
We live in a time of extravagant production of printed materials and audio-visual programing. The Herald, *therefore, devotes occasional space to discriminating guidance for people caught in this barrage of impressions. Robert Newman, who assembles these items, is consultant to the CC Board of Home Missions in the field of religion and culture.*

HAND IN HAND

THIS simple little English drama has a charm that many more pretentious films might well envy. In a small town in England two eight-year-olds become friends. The boy Michael is a Roman Catholic, the little girl Rachel is Jewish. Though aware of a difference in their faiths, they take it as a matter of course and spend long, happy days of school and play together, engaged in "pretend and adventure." Then another child with a mind distorted by adult intolerance makes an issue of their religious difference, making them believe it an irreconcilable barrier to their friendship.

Threatened at the same time with separation, they form a pact of blood brotherhood to combat these things that are parting them. To test its strength, each goes bravely to the other's church, fearing instant destruction from a vengeful God. Scenes of worship in both faiths are reverently shown. An accident shortly after fills Michael with terrified guilt until both priest and rabbi reassure him that he and Rachel have the same God, and differences in ways of worship need not matter. The delicately handled theme avoids any preachiness, and fits gently into a daily life whose incidents are delightful in their understanding of the youngsters. The beguiling film has been made with care and sensitivity. Music and photography are noteworthy, the skillful direction is most sympathetic. In addition to the captivating children, Loretta Parry and Philip Needs, there is an adult cast that boasts Dame Sybil Thorndike and Finley Currie among its bit players.

The Green Sheet



BERGMAN ON RELIGION

IN A ten-page introduction to the valuable volume of *Four Screenplays of Ingmar Bergman*, the distinguished Swedish director has this to say about himself:

"I have been asked, as a clergyman's son, about the role of religion in my thinking and film-making. To me, religious problems are continuously alive. I never cease to concern myself with them; it goes on every hour of every day. Yet this does not take place on the emotional level, but on an intellectual one. Religious emotion, religious sentimentality, is something I got rid of long ago —I hope. The religious problem is an intellectual one to me: the relationship of my mind to my intuition. The result of this conflict is usually some kind of tower of Babel."

Bergman is not a theologian in any sense of the word, other than as an exponent of the basic doctrines of Christianity. His own ethics, as nearly as one can spot them, are those of a humanist. He seems to require but one pure virtue of human beings: that's complete integrity. Yet he is forever posing moral questions and philosophical problems in his films. He is as zealous about the degrees of good and evil as any dedicated divine.

Significantly, Mr. Bergman finishes the introduction mentioned above with a wistful appreciation of the anonymous artists who built the cathedral of Chartres. "Thus if I am asked what I would like the general purpose of my films to be, I would reply that I want to be one of the artists in the cathedral on the great plain," he says.

The New York Times — *Bosley Crowther*

CHECKLIST OF ENEMIES

THE enemy is not solely the unfettered sovereign national state, violating the natural rights of man and jeopardizing his natural environment.

Nor is the enemy solely an atomic-muscled totalitarian power with a world ideology.

The enemy is many people. He is a man whose only concern about the world is that it stay in one piece during his own lifetime. . . . He is an enemy because he is detached from the kind of concern for the rights of unborn legions that will enable the world itself to become connected and whole.

The enemy is a man who not only believes in his own helplessness but actually worships it. His main article of faith is that there are mammoth forces at work which the individual cannot possibly comprehend, much less alter or direct. And so he expends vast energies in attempting to convince other people that there is nothing they can do. He is an enemy because of the proximity of helplessness to hopelessness.

The enemy is a man who has a total willingness to delegate his worries about the world to officialdom. He assumes that only the people in authority are in a position to know and act. . . . He is an enemy because government, by its very nature, is unable to deal effectively today with matters concerned with human survival. It is now necessary to tame the national sovereignties and create a design of the whole. If this is to be done, it can be done not by the national sovereignties themselves but by insistent acts of the public will.

The enemy is any man in government, high or low, who keeps waiting for a public mandate before he develops big ideas of his own, but who does little or nothing to bring about such a mandate. . . .

The enemy is any man in the pulpit who by his words and acts encourages his congregation to believe that the main purpose of the church or the synagogue is to provide social respectability for its members. He talks about the sacredness of life but he never relates that concept to

By courtesy of Motive Magazine

MIND YOUR OWN BUSINESS, STRANGER, THIS IS A LOCAL AFFAIR.

the real and specific threats that exist today to such sacredness. . . . He is preoccupied with the need to provide personal peace of mind rather than to create a blazing sense of restlessness to set things right. He is an enemy because the crisis today is as much a spiritual crisis as it is a political one.

At a time when everything we are and everything we have are in jeopardy, it may help to know the faces of the enemy.

Norman Cousins

From In Place of Folly, *published January 18, 1961, by Harper and Bros.*

THE MOST EXCITING MOMENT

ALL of my waking moments are exciting, and even some of the dream-laden hours of sleep. It is exciting when I awake to see that the earth has turned on its tireless axis and has again produced a warming sunrise. It is exciting to feel a slight hunger and realize that as I slept the remarkable metabolic process of this animal's body has used up yesterday's fuel. And this magic has been accomplished without my direct supervision.

It is exciting to contemplate that the same mechanisms that put me in motion activate the song sparrow in the maple tree, and in fact similarly operate the tree. It is made of the same elements as the bird and I, principally of nitrogen, oxygen, hydrogen and carbon. Thus in a way I am brother of the birds and cousin of the maples.

To be a part of a world that contains such magnificent objects as mountains, oceans, photons, stars and gravitation is a continuous excitement. The elation is reinforced when I grasp the rich idea that in the midst of the diversity there is a unifying thread that keeps me akin to atoms, stars, plants and animals; and that thread is the struggle to evolve, to participate in universal evolution.

But perhaps the most exciting moments in a world of amazement are those in which I find that I can think and write about my continuously exciting moments, and can pass on to others a taste of my elation.

Harlow Shapley

Professor Emeritus of Practical Astronomy, Harvard University.

THE LORDSHIP OF CHRIST

(Continued from page 9)

churches had provided more of the material for this report. Perhaps they did provide much of the material through their teaching and influence on the thought of the members of the commission.

In the second place, the proclamation of the Lordship of Christ in a technological age requires the dedicated service of technicians who can tell us how our techniques can be directed toward specific ends. Here the clergy must be dependent on the laity. Here is a ministry of the laity that is consonant with our highest Protestant tradition.

Narrowly Religious

I think it must be maddening to responsible laymen when ministers tell them that the complex problems of our society can be solved by narrowly "religious" methods—by a little more prayer, a little more Bible reading, a little more application of the teachings of Christ.

Do not misunderstand me. I am in favor of all these activities. But the Bible and the teachings of Christ have very little to tell us specifically about how to improve agricultural productivity in a technically retarded area or how to attack endemic disease in a nation without a public-health program. From the Bible and the teachings of Christ we may derive the principle of equal opportunities for education for all people, but we find very little about how to improve instructional methods in our schools and universities. I do not know of any form of prayer that will tell us how to solve the gold problem—how to balance the needs for health in our own economy against the need to maintain a free flow of goods and services throughout the world.

For the solution to a multitude of problems in our complex society we are dependent on the work of competent technicians. The church needs to learn how to keep silent and listen to its laity when such problems are before us, and not divert the consideration by attempting to lug in false "religious" answers. It needs also to encourage the technicians, to help them see that hard and conscientious work within the area of their professional competence is their particular service to Christ and the church.

In the third place, the Lordship of Christ in a technological age means the cultivation of individuals and a society that understand the meaning of purposeful liberty.

One of the most significant results of technological achievements has been the greatly increased amount of "disposable life" that every American possesses. This is a consequence of two gains—an increase in the amount of what economists call "disposable income" and an increase in the available amount of "disposable time."

Mainly as a result of improved technology, the American people have been put in possession of an ever-increasing number of "discretionary dollars." Even in terms of our devaluated dollar, average income has nearly trebled in the past seventy-five years. By 1975, if the present rate of growth continues, the average disposable income of the American family will gain another 50 per cent.

In 1900 almost half the family units in the United States had incomes of less than $2,000—in terms of 1959 prices. By 1954 more than 40 per cent of all families had after-taxes incomes of between $4,000 and $7,500. By 1970 two-fifths of the families in the nation will have incomes in excess of $7,500.

This is much more than a statistical revolution; it is a social revolution.

Leisure Time

A similar overturning has taken place in the area of disposable or discretionary time. For the first time in history large numbers of people have been put in possession of substantial stretches of time in which they can do as they please. Since the beginning of recorded history, leisure has been the privilege of only a tiny minority. The United States started out without a leisure class. America was a young, undeveloped land; there were few mechanical sources of power and technical devices to carry the burden of work; it took long hours of hard labor to supply the needs of the new nation. Idleness was disreputable. Our grandmothers worked samplers declaring: "Satan finds work for idle hands."

Today this situation has radically changed. More and more the attention of individuals and families is centered on the use of hours and days away from work. Some $40 billion—approximately 15 per cent of total consumer expenditures—are spent annually on leisure-time activities.

With the nearly universal observance of the five-day week and the possibility of a four-day or even three-day week, the availability of leisure that the individual can spend as he chooses has become a major new element in American culture.

The effect of all this—of the increase of discretionary dollars and discretionary time—is to add greatly to our freedom of choice. For many centuries humanity has been obliged to expend nearly all its resources of time and money to provide the elemental necessities of existence: food, clothing and shelter. Today we have this margin, which we can spend as we please. It is interesting to note how we use this new-found freedom.

We spend $16 billion a year for recreation and $15 billion for smoking and drinking. At the same time we spend only $7 billion for research and only $13 billion for education—public and private. When it is suggested that we can afford better schools or higher education made available to all who are qualified to make use of it, the obvious answer is, "Nonsense!" The question is one of choice—what things we think are most important.

Through the growth of leisure and the increase of disposable income, Americans have gained a freedom of choice that no other people has even approached. The test of an individual and of a people is less what they do under compulsion than what they do with their liberty when they are really free to choose.

Moral Crisis

Thus the technological revolution has confronted us with what is really a moral crisis—a crisis of decision and choice.

Having received the marvelous gift of time, do we spend it wisely as a people? Or are we engaged mainly in finding diversions, in making time pass, in "killing" time?

Do we make good use of the disposable life that has been given to us? Do we actually behave like free men and women? Or have we substituted for the compulsions of want the coercions of advertising, of custom, of the drive for success and status?

Consider the choices that are presented to us by the mass media that invade our homes. Estimate the amount of radio and television time that is devoted to commending good books, concerts, works of art, musical recordings, as compared with the amount that is spent pushing remedies for stomach gas, underarm odor and what is euphemistically known as "irregularity." How free are we if so much of our attention must be fixed upon combatting the ubiquitous national disease of "irregularity"?

Obviously the problem presented to us by our technological civilization is not any lack of sheer quantity of life and the means of life. It is the problem of what to do with the life we have—the problem of goals, of purposes, of meanings.

This is a realm in which the church presumably has a message and a truth to communicate—a realm to be brought under the Lordship of Christ. Here is the importance of the lay movements, which are so fundamental to Protestantism and which are beginning to deal with the basic question of the Christian meaning of vocation—of living under the governance of Christian purpose in the place where one's daily work is done.

Speaking of "quantity" of life, a technological society sharply presents us with the necessity of making qualitative decisions about the kind of life we desire for ourselves and other persons.

Continued on next page

One of the most searching statements I have read in recent days is an article by a physician entitled "The patient's right to die." In this article the doctor asks whether the physician's commitment to prolong life under any and all circumstances is ethically justifiable. He takes the position that many of the medical procedures that are described as "prolonging life" would be more realistically characterized as "prolonging death." When a person no longer has the possibility of living in any meaningful way, is it justifiable to stretch out intolerably the act of dying?

Hospital Case

The author tells of a hospital case in which a man was brought in with a history of rheumatic heart disease, which had resulted in a blockage of both the aortic and mitral valves of the heart. Open-heart surgery was used to open the mitral valve. The heart was still sluggish so the operation was repeated. Then failure of blood pressure brought on kidney failure. While the doctors were weighing a choice between a kidney transplant and an artificial kidney machine, pneumonia set in. Antibiotics were tried, but failed. This necessitated a tracheotomy—opening a hole in the patient's windpipe. Meanwhile the heart action was diminishing. The doctors then tried oxygen through a nasal tube. When this failed they hooked the man into an artificial respirator. For many days this machine did the man's breathing for him. Then, in spite of all these brilliant efforts, the man died.

"The classical deathbed scene," says the author, "with its loving partings and solemn last words, is practically a thing of the past. In its stead is a sedated, comatose, be-tubed object, manipulated and subconscious, if not subhuman. . . ."

This doctor correctly identifies the problem as being essentially theological. He writes: "Blind, brute nature imposing an agonized and prolonged death is outrageous to the limit, and to bow to it, to 'leave things in God's hands,' is the last word in determinism and fatalism. It is the very opposite of a morality that prizes human freedom and loving-kindness.

"The right of spiritual beings to use intelligent control over physical nature, rather than submit beastlike to its blind workings, is the heart of many crucial questions. Birth control, artificial insemination, sterilization and abortion are medically discovered ways of fulfilling and protecting human values and hopes in spite of nature's failures or foolishnesses. Death control, like birth control, is a matter of human dignity. Without it persons become puppets. To perceive this is to grasp the error lurking in the notion—widespread in medical circles—that life as such is the highest good. This kind of vitalism seduces its victims into being more loyal to the physical spark of mere biological life than to the personality values of self-possession and human integrity. The beauty and spiritual depths of human stature are what should be preserved and conserved in our value system. . . . The vitalist fallacy is to view life at any old level as the highest good."

That seems to me very well said.

This "vitalist fallacy" is the temptation of a technological society. It is the notion that the supreme good is just more—quantitative addition and extension. If we are given more reach to our eyes through telescope and microscope, more mobility by means of motor car and airplane, more communication by means of printing press, radio and television, more power to blackmail other peoples with threats of hydrogen bombs, more things and gadgets with which to crowd our homes, a few more moments of bodily existence through antibiotics or iron lungs—then all is well.

But all is not well unless this life, increased in its quantity and its powers, is also made qualitatively more significant.

Great Accomplishments

This is the problem of the technological age. Its accomplishments are great and unmistakable. It has delivered large sections of humanity—and will one day deliver the rest—from hunger, from many of its diseases, from grinding, dehumanizing toil, from ignorance and illiteracy, from much spirit-killing monotony.

These are great gifts. But they are all dubious gifts unless they are brought under the Lordship of Christ—who alone has power to give life its fullest meaning. Without him we shall become denizens of a world that is replete with means and devoid of meanings.

Above all, there is need for restoring to wholeness the broken image of man himself—man who is at once the technician and the subject who will presumably benefit from our technological achievements.

A technological age tends to portray man as essentially a consumer—a consumer of manufactured goods.

In the remarkable report issued by the Rockefeller Brothers Fund on problems of education in the United States, entitled "The pursuit of excellence," there is pointed reference to the importance of providing adequate personal models—"images"—for young people. We cannot overestimate the extent to which young people's life goals are determined by their identification of themselves with admired characters in the adult world. This is why we have to be uneasy about a culture that gives its chief rewards of adulation and economic advantage to figures in the world of sports and entertainment, and at the same time patronizes and nearly starves its teachers and intellectuals.

The Rockefeller report comments on the extent to which the picture of "the citizen as consumer" has come to dominate the national imagination. It is to the person as consumer that the billions of dollars' worth of advertising is addressed. We are continually reminded of the necessity for maintaining a high level of activity as consumers if our whole economic system is not to go into a stall.

"What is man?" we ask. And the answer that comes back with the repetition and insistence of all the modern devices of communication is: "He is a consumer."

Self-Gratification

But the consumer, the Rockefeller report points out, is by definition a being engaged in self-gratification. His very nature as a consumer requires that he be provided with milder cigarettes, mellower whisky, softer mattresses, easier driving cars. So man comes to be defined more and more as a creature who is guided entirely by his self-gratifying impulses. He has no capacity for anything except the more and more luxurious furnishing of his private life.

Yet we believe that this picture of man as engaged solely in self-gratification is an inadequate account of the sources of human action. Young people, like older people, may want security, comfort and luxury. But there is something else they want far more urgently. They want meaning in their lives. If their era and their culture and their leaders cannot offer them great meanings, great objectives, great convictions, then they will settle for shallow and trivial meanings.

The Christian faith affirms that man glimpses the full dimension of his life only when he is allowed to see himself as being in some sense made in the image of God. We believe also that what this means is fully disclosed to us in Jesus Christ. It is the great task of the church to illuminate this meaning for men and women living in the specific circumstances of our own time.

The church in a technical society needs to communicate adequate conceptions of stewardship. A technological age is always prone to equate exploitive skills with ownership rights. The power companies are conceded ownership of the nation's water resources because they have exploited them. The broadcasting networks own the air because they have exploited it. It is even suggested that the first nation to occupy outer space will own that, too.

But man has no rights of absolute ownership. He is a temporary administrator and trustee of these things. "The earth is the Lord's and everything in it." Its things and forces and laws are to be used under his Lordship and in accordance with his will.

In the performance of this prophetic task the church needs to make a much closer alliance with the arts than any that has yet been effected. It is in the arts that the dignity and dimension of the human spirit are most vividly revealed. It is the arts that

(Continued on page 32)

NEWS

WITHIN THE UNITE

NEW CHURCH ORGANIZED IN PORTLAND, OREGON

A NEW mission church, the first national missions project undertaken by the Evangelical and Reformed Church in Oregon for more than sixty years, was organized in Southeast Portland last month and was given the name Bethel United Church.

Dr. Purd E. Deitz (*right in photo*), executive secretary of the E and R Board of National Missions, was the guest speaker at the morning service, during which members were formally received into the congregation. Guest speaker in the afternoon was the Rev. James O. Gilliom (*left*), president of Pacific Northwest Synod (E and R) and associate secretary of the Washington Congregational Christian Conference. At this service the Rev. Harley C. Gelhaus (*center*), pastor of the new Bethel Church, presented its constitution to the Rev. August H. Elshoff, president of the national missions committee of Pacific Northwest Synod. Dr. J. J. Braun, former executive secretary of the Board of National Missions, and Dr. Adelbert J. Buttrey, superintendent of the Congregational Conference of Oregon, also spoke.

The first service on the new church's site was conducted in November of 1958 by Dr. J. J. Braun. It was held in a four-room house located on the three-acre lot that had been purchased by the Board of National Missions for a church site. When Mr. Gelhaus was called as the first resident worker the house was remodeled and now contains a small chapel and two classrooms. A recent survey shows that of the two thousand families living within a three-quarter mile radius of the church only about 19 per cent have church affiliation. Bethel Church, therefore, has an important missionary function to serve in its area.

In the near future it is expected that a new United Church of Christ will be started under CC auspices in the Glenfair area of Portland. A third new United Church, jointly sponsored by the CC Board of Home Missions and the E and R Board of National Missions, will be developed on Scholl's Ferry Road in Southwest Portland.

UCC AGENCIES HELP PLAN MINNESOTA PROTESTANT CENTER

Sifford Studio

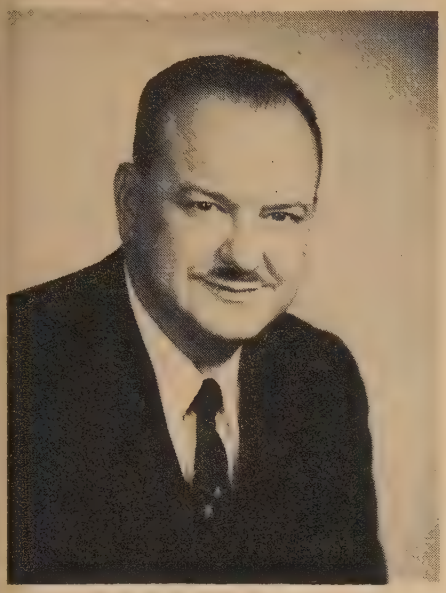
REPRESENTATIVES of both branches of the United Church of Christ are helping with preparations for a new Minnesota Protestant Center to be erected in Minneapolis. Among these are Dr. Howard Conn, minister of Plymouth Congregational Church, Minneapolis, vice chairman of the building committee; Dr. Henry Reifschneider, president of Northern Synod (E and R) and vice president of the Minnesota Council of Churches; Dr. Hayden L. Stright, executive secretary of the Minnesota Council; and Dr. Carl A. Hansen, executive secretary of the Congregational Conference of Minnesota.

The first Protestant Center of Minnesota, which was also the first such center in the country, was purchased in 1948 and is the present home of the Congregational Conference of Minnesota. It is expected that by the time the new building—a five-story edifice to be built a mile from downtown Minneapolis—is ready for occupancy in midsummer of 1962, the merging of the Congregational Conference of Minnesota and the Northern Synod of the Evangelical and Reformed Church will be sufficiently advanced that the Minnesota Conference of the United Church of Christ can be housed in one of the suites of offices.

Other denominations that have reserved space are the American Baptists, Disciples of Christ, Evangelical United Brethren, Lutheran Church—Missouri Synod, Methodists and United Presbyterians. The Minnesota Council of Churches, Greater Minneapolis Council of Churches, Augustana Book concern and the Minnesota Council on Alcohol Problems will also be housed in the building. In addition there will be conference rooms, a chapel and cafeteria.

Photo shows three denominational executives examining an architect's projection of the proposed building (*left to right*): Dr. Carl A. Hansen, Congregational Christian; Dr. Eldon W. Wenzel, United Presbyterian Church; the Rev. John A. Barbour, American Baptist Convention.

CHURCH MEMBERS FILL MANY PUBLIC OFFICES



THE Congregational Christian Church in Huntington, Ind., exerts a wide influence in the community through its many members who hold public office. According to the minister, the Rev. Reuben A. Stauss, an exceptionally large number of members of the church are fulfilling their civic responsibilities by occupying positions of importance in city, county and state governments.

The Hon. Robert Ambler (*see photo*), a deacon of the church, is serving his first term as mayor of Huntington, while another deacon, Charles Fulton, serves as superintendent of the county system of public schools. Another member, George W. Stocksdale, has been elected a member of the Indiana State House of Representatives. Mrs. Stocksdale is a member of the Huntington Board of Education.

Jesse Barrick is the city clerk treasurer, H. Willard Hildebrand is the county clerk, Wallace P. Schoeff is chief in the detective's office, Arthur Young is veteran service officer and Donald Shideler is superintendent of the sewage disposal system.

Other members of the church who serve in various capacities in public offices, either in City Hall or in the County Court House, include Mrs. Willard Hildebrand, Mrs. Burdell Hildebrand, Mrs. Cyril Day, Mrs. Harold Bailey, Frank Halsey, Mrs. Wallace Schoeff, Mrs. Robert Ambler and Mrs. Mary Coble.

According to a bulletin from Pilgrim Congregational Church, Detroit, Mich., Andrew S. Waundless Sr., chairman of the board of trustees, has been promoted to the position of superintendent of Detroit's U.S. Post Office, in charge of operations. He thus becomes the highest-ranking Negro in the U.S. Postal Service, according to Dr. Nicholas Hood, minister of Pilgrim Church.

IOWA E AND R LAYMEN PLAN AND BUILD NEW CHURCH

THE NEW church recently dedicated by St. Paul's United Church of Denver, Iowa, is unusual in that a site was secured and all of the plans for the new structure drawn up at a time when the congregation was without a resident pastor. During the fourteen years that the Rev. Frederick W. Schnathorst was St. Paul's pastor, interest in the erection of a new church began to grow and a building fund was established, but ill health forced the pastor to retire from active service in the spring of 1959, just when the building committee was ready to begin its work. Eight months later, when the Rev. Duane A. Meyer began his ministry, the committee was prepared to let the contracts for the new building. The structure was completed during 1960.

The new sanctuary, which seats 250, was about two-thirds paid for at the time of dedication. The Rev. Ernst Press, Burlington, Iowa, president of Midwest Synod, was the dedication speaker. The Rev. Frank Kroll, Ackley, Iowa, Midwest Synod's minister of Christian education, spoke at an afternoon service.

Continued on next page ▸

CHURCHMAN CREATES MADONNA SCULPTURE FOR PRIORY

When the Benedictine Fathers in charge of the Priory School near St. Louis, Mo., wanted a statue of the Virgin for their chapel to balance a statue of the city's patron saint that was already there, they commissioned a member of First Congregational Church in St. Louis to create the statue for them.

Mary should be young, they told him, and her child a very young baby. Mary's complete acceptance of her role as mother and her tender love for her baby should be strongly evident. There should be about the mother a sense of peace, which comes from purity within and closeness to God. There should be a sense of seriousness without glumness, and a radiance—but without sacrificing humility and true humanity. The emphasis on the title "Queen of Heaven" has tended to make the Madonna a remote figure, far removed from her essential humanity. It was hoped that this presentation, in contrast, might be done in a manner that was simple, humble and human.

H. Richard Duhme, instructor in sculpture at Washington University's School of Fine Arts in St. Louis, accepted the commission, and the four-foot-high mahogany statue shown in the accompanying photograph is now standing in the priory chapel.

"By the way in which Mary holds her child so tightly enfolded," comments the artist, "I tried to convey an impression of the love and the protective attitude of the mother. The closeness of the inclined head is to suggest both physical and spiritual affinity, and the lines in the drapery lead to the child who, in the final analysis, is the important person in the presentation."

The choice of wood rather than metal or stone is intended to give the figure a warmth and natural quality.

A graduate of the Pennsylvania Academy of Fine Arts, Mr. Duhme taught in a number of institutions before going to St. Louis. Mrs. Duhme is the director of Christian education at First Congregational Church of St. Louis, where the Duhmes are members.

CINCINNATI, OHIO, CHURCH DEDICATES SANCTUARY

The dedication of a new sanctuary—the second major unit in its master building plan—recently marked another important milestone in the exceptional history of Trinity United Church of Christ (E & R) in Cincinnati, Ohio. Organized less than a decade ago, the congregation quickly outgrew its first all-purpose unit dedicated in 1954, and on November 13, 1960, formally dedicated its new building, erected and furnished at a cost of $300,000. The plant will be completed by a Christian education unit to be built at a later date.

Built of brick in contemporary style, the new sanctuary provides seating for 500 people with auxiliary seating in the narthex. A huge art glass window facing the highway features the symbols of the Trinity and is brilliantly lighted at night. The new facilities include rooms for church offices and for Christian education purposes as well as a large all-purpose room with kitchenette, which is made available to community groups in addition to the church groups that meet there regularly.

The photograph, which was taken during the first of two identical dedication services attended by more than one thousand people, shows the chancel area with the cross suspended over the free-standing altar. The Rev. Carl J. Mohr, pastor, was in charge of the dedication. The Rev. Victor H. Schoen of Highland, Ill., who organized Trinity Church, was the preacher. Dr. L. W. Goebel, Webster Groves, Mo., president emeritus of the Evangelical and Reformed Church, and the Rev. Walter A. Brueggemann, New York City, former student assistant, spoke at other dedication programs.

Trinity Church was organized in 1952 with the help of Evangelical and Reformed Missions, Inc., an organization supported by all the E and R congregations in the Greater Cincinnati area. The denominational Board of National Missions also provided guidance and financial support during the early years. Trinity now has a membership of 820 and has set as its goal, "One thousand members by our tenth birthday."

DR. LOWDER HEADS WASHINGTON, D. C., CHURCH COUNCIL

DR. VIRGIL E. LOWDER *(second from left)* is pictured as he was welcomed by Washington, D. C., religious leaders when he took over the post of executive secretary of the Council of Churches, National Capital Area, on January 1.

Standing with Dr. Lowder is Chaplain Frederick Brown Harris *(left)* of the United States Senate. Greeting him are *(left to right)* Dr. Albert P. Shirkey, pastor of Mount Vernon Place Methodist Church, largest Protestant church in the capital city; Dr. Frederick E. Reissig, Dr. Lowder's predecessor, who retired after serving as head of the council for more than eighteen years; and Dr. Edward Hughes Pruden, pastor of First Baptist Church and former president of the American Baptist Convention.

A Congregational Christian clergyman, Dr. Lowder served churches in New York and Illinois before he become executive secretary of the Illinois Commission on Ministry in Public Institutions under the auspices of the Illinois Council of Churches. Later he became executive secretary of the Department of Social Welfare of the Church Federation of Greater Chicago. From 1953 until he accepted his new post in Washington, Dr. Lowder was executive secretary of the Council of Churches of the Greater Houston area. He is a native of West Virginia.

DEFIANCE COLLEGE TO REBUILD FIRE-WRECKED HALL

THE disastrous fire that last November destroyed Weston Hall, the fifty-two-year-old main classroom building at Defiance College, Defiance, Ohio, interrupted the school's program only briefly. A few classes were cancelled between eight and eleven the morning after the fire, but by eleven o'clock all classes were in session. Although the music department suffered losses in instruments and equipment valued at $37,000, the college choir and symphony orchestra continued to rehearse. Preparations for the play "Liliom" were resumed immediately, even though the theater was a mass of burned ruins.

Weston Hall also contained the main college auditorium with a seating capacity of 438; the music, history and English departments; the campus radio station; the arena theater; the audio-visual center, one of the most completely equipped in the country; and a number of classrooms.

At a special meeting of the college board of trustees held after the fire, authorization was given for an immediate start on architectural and engineering drawings for a classroom and faculty office building costing approximately $600,000, to be financed out of insurance and contributions.

The board also decided upon 950 as the maximum enrollment during the next decade, and authorized the college architect to make immediate preparations for a 168-student increase in the capacities of men's and women's dormitories. Construction on these is to start in the early spring. The expansion program is to be financed by a long-term Government loan.

"On this campus," said President Kevin McCann recently, "we are demonstrating the validity of the best Congregational Christian and American principles of life in an academic community. We make no distinction between sorts and conditions of men. We strive for excellence. Our faculty is doing an outstanding job. We are a leaven for good in higher education and in the American society. And with God's help we can accomplish great things."

NEWS of the WORLD

CHURCH CONSTRUCTION TOPS $1 BILLION IN 1960

RNS

JUST before Christmas (1960), somewhere in the United States, a steel beam was lifted into place on a rising church steeple or a truckload of ready-mixed concrete was delivered to the building site of a new synagogue, and the one billionth dollar had been spent on construction for religious purposes in the year 1960.

Government statisticians in Washington estimate that the total amount spent by Americans on new churches, synagogues and their attached educational and social wings will amount to approximately $1,045,000,000 by the time all 1960 data is assembled. Furthermore, an official government forecast predicts that $1,075,000,000 will be invested in new construction for religious purposes in the next year.

Government economists believe that three major factors are behind this construction boom.

First is the fact that Americans have been moving to the suburbs in record numbers. Every new subdivision creates a demand for several new churches. Old established churches in the downtown areas have been moving to the suburbs along with their parishioners or establishing "daughter churches" in the outlying areas.

Second, church membership has been increasing more rapidly than the population as a whole, and population is up more than one-sixth in the last decade.

Third, Americans are giving more generously to their religious institutions than ever before, a reflection of high incomes and prosperity and, apparently, of an increased appreciation of the importance of religion in American life. Photo at left shows structural steel work for the Air Force Academy chapel under construction at Colorado Springs, Colo. The four-sided steel pyramid being lifted into place was the last of 100 required to construct the seventeen-spired roof.

MORE OVERSEAS AID NEEDED

A CONGOLESE mother (*see photo below*) registers the grief shared by countless women who watch their children go hungry day after day. The World Council of Churches, working with the Congo Protestant Relief Agency, is seeking to raise $1,000,000 to alleviate famine and disease, which threaten to take the lives of one of three children in Bakwanga unless aid is rushed to the strife-torn area of the new republic. Both the CC Service Committee and the E and R Commission on World Service have made substantial contributions for Congo relief through Church World Service, a division of the National Council of Churches.

According to a recent report, American religious and voluntary groups distributed $117,025,115 worth of food, clothing and other supplies to needy persons overseas during the first six months of 1960. Almost one billion pounds of food were sent overseas, of which all but 10,000,000 pounds came from U. S. Department of Agriculture donations from surplus-food stocks acquired in price-support operations. The churches distributed some 22,798,000 pounds of textiles and clothing.

RNS

VIDE CHURCH

BRIEF REPORTS OF ECUMENICAL INTEREST

Twenty-two Christians were among the 468 legislators elected to the Japanese House of Representatives last November. Five other Christians ran for office but were defeated. Of those elected fourteen belong to the United Church of Christ in Japan, two are members of the Japan Holy Catholic Church (Anglican), two are Roman Catholics, two are in the Non-Church Movement, one is an Evangelical Lutheran and one is a Presbyterian. Two of the twenty-two are women.

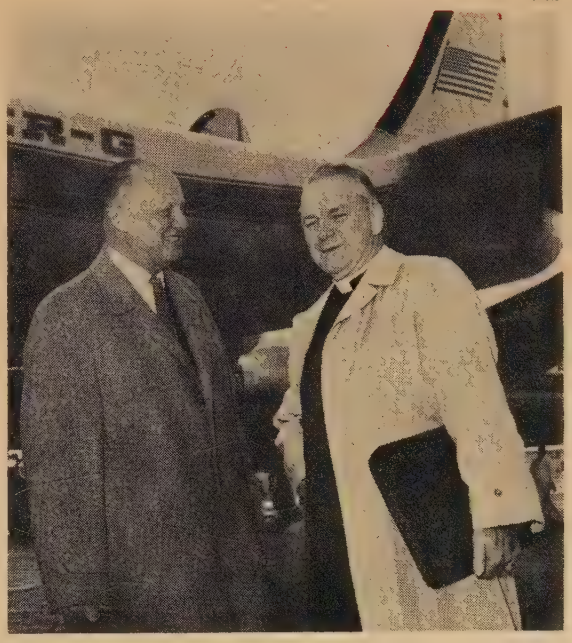
The American Lutheran Church expects to start seventy-five new congregations in the United States and Canada in 1961, including nineteen "jubilee" congregations each to be named Atonement Lutheran Church. One jubilee congregation is to be started in each of the church's nineteen districts to commemorate the founding of the new denomination of 2,250,000 members, which officially began full operations on January 1, 1961. It was formed by a merger of the American Evangelical and United Evangelical Lutheran churches.

Some one thousand fewer persons are preparing for the ministry this year than last, the American Association of Theological Schools reported at its recent annual meeting. Enrollment in 122 accredited or associate member schools in the United States and Canada during the autumn quarter was 20,032 as compared with 21,088 a year ago. The 1960 figure is the lowest in five years, the association said. Among the factors cited in accounting for the decline are the appeal of careers in science, weak recruitment programs, increasing costs of seminary training, the end of the G.I. bill for students and the growth of Bible schools offering a "short cut" to ordination.

"Theology today" is the theme of a special eighteen-week series of "Faith in action" broadcasts over the N.B.C. radio network between January 1 and April 30. The 15-minute programs will feature a dozen leading theologians and philosophers including a Roman Catholic and a Jew as well as Protestant scholars. Among topics slated for discussion are Protestant-Roman Catholic and Christian-Jewish dialogue, the ecumenical movement, theology and culture, the modern conception of the church and others. Participants in the series will include UCC members Dr. John C. Bennett and Dr. Roger L. Shinn of Union Theological Seminary in New York City and Dr. John P. Dillenberger of Drew University in Madison, N. J.

The National Council of Churches' eighth annual Christmas mission to U.S. armed forces overseas was undertaken this year by Methodist Bishop John Wesley Lord (*right in photo above*) of Washington, D. C., and Dr. Fred S. Buschmeyer, CC minister who is the N.C.C. assistant general secretary in charge of its Washington office. In behalf of the Council's Protestant and Eastern Orthodox member churches they visited American bases in Bermuda, Antigua, Puerto Rico and the Panama Canal Zone. On Christmas Day they led special services in Panama.

RNS



The election of Senator John F. Kennedy as the first Roman Catholic President of the U.S. was voted the most significant religious news story in 1960 by religion editors and reporters, according to a Religious Newswriters Association survey. The association comprises men and women who cover the news of religion for the secular press.

Rated second in significance was the visit of the Archbishop of Canterbury to Pope John XXIII. The controversy over the Air Force manual with its charges of Communist infiltration of American Protestantism was in third place. Church mergers were rated fourth, especially the creation of the American Lutheran Church and the proposal for a union of Methodists, United Presbyterians, Episcopalians and the United Church of Christ.

To these Dr. Roswell P. Barnes, executive secretary of the New York Office of the World Council of Churches, added two "developments" that should be given special attention. These are the establishment at the Vatican of a Secretariat for Christian Union, and the approval by the Central Committee of the World Council of Churches of a statement on Christian witness, proselytism and religious liberty.

LETTERS

Monterey, Mass.

TO THE CO-EDITORS:

Let me respond to William Robert Miller's article, "The world church and the problem of peace" in the November 17, 1960, issue of *United Church Herald*, in which he calls upon all men everywhere to lay down their arms and to take up works of mercy.

I should like Mr. Miller's proclamation better if he had given more weight to the works of mercy. . . . When you tell men to quit killing one another, you must give them a creative war to fight instead of the destructive war. . . . Religion is to me this superior substitute for war. Religion is the war in which, instead of killing men, we raise them to life. . . .

But actually we are at peace and shall remain at peace. With nothing to be possibly gained by war, and such psychotics as Hitler removed from heading world governments, there can be no war. . . . In our Western world the way to peace is to spend so much time, energy and funds on such works of mercy as racial integration in church and school, devising schemes by which the poor can live in homes which they own, and so forth, that people will be too busy and too impoverished to build up armaments.

And we cannot do away with struggle. The history of man is the history of struggle. . . . All we can do is to divert the struggle from destruction to creation, so far as it comes to destroying men. . . .

Kelly Janes

★

Portland, Ore.

TO THE CO-EDITORS:

I am shocked that William Robert Miller's article is given top billing to advocate measures that would render our country impotent in the face of the demonstrated ruthless aggression of Communist countries to destroy religious freedom and the Christian freedoms. . . .

The God and Christ we honor and worship, according to my belief, while directing the use of peaceful means by their followers wherever humanly possible, in order to bring about the Kingdom of God on earth, also show us the absolute necessity of fighting for the right when God's word and laws are in danger of extermination. . . .

There are times when it is imperative that we fight for what is basically and ultimately right according to God's laws, and not supinely permit those values inherent in our faith to be obliterated. . . . The world is not going to be won for Christ if there is no "saving remnant" extant.

Margaret A. Scott
Member,
First Congregational Church

★

USCGC Mackinac

TO THE CO-EDITORS:

I sincerely hope you have an article coming to refute William Robert Miller's in your November 17 issue. I am a Christian who also would like to see the church become "all one in Christ Jesus"; I am also an officer in the U.S. Coast Guard, sworn to uphold and defend the Constitution of the United States. According to Mr. Miller I couldn't be both.

It seems to me his reasoning is based on several fallacies, and bolstered with arbitrary and false judgments. An example of the latter is his statement that the China we recognize "is corrupt and friendly to us, while the other is efficient and hostile." If Red China is not also corrupt it is only because the moral standard has been eliminated there, and it is efficient only in wrecking the lives, minds and souls of men —its material efficiency, if any, has improved through turning one of the world's oldest civilizations into an ant colony. . . .

He says we should substitute "Christian service" for military service. I note that our Lord and, later, Paul did not tell the soldiers with whom they came in contact that they could not give Christian service in their armed forces. It wasn't like being rich and having to give it up to be Christian. . . .

We Christians in the Armed Services have not just been "dragooned into training for war." We enter or serve at the Lord's call, prayerfully and thoughtfully, convinced that there is work to be done for Jesus Christ here. . . .

I would make one final point. The author says, "The issue does not rest with the national church body alone but goes deep down to every individual Christian." The order is reversed: it rests primarily with the individual Christian, with Christians who will put Christ above every body politic, whether church or state, but use both of these institutions to implement the spreading of the gospel on earth. Then we shall have, in Christ, the peace that counts —peace of soul—rather than absence of armed conflict. In fact, the former will bring about the latter. . . .

It is right that you should let Mr. Miller have his say, but I think it dangerous to let him go unchallenged and unanswered. Thanks for a thought-provoking magazine.

Lt. j.g. Terry R. Grant

Although it is not possible, short of a lengthy article, to answer the foregoing criticisms adequately, I want to clarify at least a few points.

To Kelly Janes I would say that "works of mercy"—or works of love, of sharing, of mutual aid—are what peace really means. Are we really "at peace" when our whole way of life is centered on trying to protect our skins by spending billions of dollars on weapons of massive annihilation? Every dollar spent on our massive military establishment is a dollar that could have been spent in more humane and Christian ways. Yet fully ten per cent of the U.S. gross national product goes into military spending, and it has been estimated that one-third of our economy depends upon defense. . . .

Again, to speak of "peace" as a permanent reality is to ignore Algeria, the Congo, Cuba and the many spots around the world where violence may flare up tomorrow. Christians, I believe, must take very seriously the fact that the absence of war is not itself peace. Certainly anyone would be a fool to settle for disarmament without insisting on a simultaneous conversion of American energies into Christian ways of making peace—for peace is not something merely to be had; it has to be made and done. It remains to be added, in reply to Lieutenant Grant, that the "peace of soul" of which he speaks is, indeed, of a higher order than international peace, but I do not believe it can be found in any activity that is inimical to peace among men.

To Miss Scott I would recommend a study of the correspondence between Karl Barth and Johannes Hamel, and also some reflection upon the fidelity to their faith of the millions of Christians in Communist lands. We need to ask ourselves whether our own faith would prove as true if put to such a test—and seek out ways in our own situation of trying it out.

Does Miss Scott really believe that God's word can be exterminated by communism? If our God is so fragile it is not the Lord of history nor the Father of Jesus Christ we worship but a false god who deserves to be overthrown so that the true God may be revealed to us.

In the struggle against communism, America has already sacrificed its liberty in many ways—and even more readily countenanced its sacrifice in other lands — in order to combat communism on its own terms, using devilish methods to beat the devil. Our New Testament tells us that this is not the way. If we believe the New Testament is outmoded wouldn't it be more honest to give it up and embrace our nation or our political ideology as our true God?

The "saving remnant," if there is to be one, does not exist because soldiers fight, but in spite of that fact, as an unmerited gift of God. Those who believe they can go about "business as usual" may one day discover that the "saving remnant" no longer exists. We cannot forever presume upon God to bail us out when we don't follow his ways.

Nicolas Berdyaev, the great Russian Orthodox apostle of freedom, has observed that if "Holy Russia" had been Christian

enough there would not have been the Bolshevik Revolution.

If "Christian America" would avoid the fate of "Holy Russia," I am convinced that the way is to become more Christian, not necessarily in its outward protestations ("In God We Trust" on the coins with which we buy death-dealing missiles), but "in spirit and in truth." If we have a world mission, it is more as Christians than as Americans that we shall fulfill it. For this reason we need to cement more firmly the bonds that unite all Christians in Christ, across barriers high and low.

Lieutenant Grant, like many other men of ostensible good will, is in an unenviable position. Being in the armed forces, his opportunities for making peace or otherwise bearing witness to Christ are sharply circumscribed and, in the end, largely negated, I think, by the fact that he has had to relinquish his right to act freely and must act on orders from higher up, in fulfillment of an over-all strategy that I believe is manifestly unchristian.

In the early church some few Christians served in the Roman legions on the grounds that it was the police force of the pax Romana. *No doubt many Americans may see the U. S. armed forces as the police of a* "pax Americana." *But it is a fact that early church orders, such as the canons of Hippolytus, forbade Christian soldiers to fight even when they condoned service in the legions, and there were numerous cases of men undergoing martyrdom for shedding the uniform when they were converted to Christ.*

My purpose in pointing this out is not to carp at those millions of Americans who share Lieutenant Grant's dilemma, nor to hold up the conscientious objector as a paragon in contrast. In my article my point was that we are very scrupulous about examining the motives of those who refuse to kill, while we are extraordinarily broad-minded about those who will gladly do so (or, be it added, let it be done in their behalf).

If conscientious objection is ineffectual and military service contrary to Christian service, should it not be the task of Christians to develop effective forms of Christian service that can actively "do good" and build a way of life that is capable of withstanding any challenge of arms?

Gandhi showed what could be done with a combination of nonviolent resistance and sarvodaya, *or what might be called "nonviolent socialism" or voluntary mutual aid on a social scale. His idea has proved so powerful that it has drawn the cream of the Indian Socialist Party into the Gandhian movement. I maintain that these ideas are adaptations of Christianity, and I believe that Christians may, in the end, reclaim them as their own, adding something not available to the Hindus and others who have tried this way in India. . . .*

Most of us are comfortable, middle-class, conventional, law-abiding people. It is to us and to our cozy habits that Christ brings "not peace but a sword." Let us remember that he does not hand us this sword to wield among others; it is he who wields it to destroy our complacency; and the sword that we, like Peter, would raise in his defense, Christ tells us to put aside. What we should take up is not the sword of mammon but the cross of Jesus.

The gospel says we can't have it both ways, and the state of the world after many centuries of men trying to have it both ways seems to indicate that the gospel has not been outmoded but confirmed by experience. The cross is not merely an emblem; it is a burden. But if we have enough faith we may yet find that it is a lighter burden than the incubus of new nuclear armaments. Where shall we find such faith but in Jesus Christ himself?

William Robert Miller
Member, Riverside Church,
New York City.

★

Newton Centre, Mass.

TO THE CO-EDITORS:

I have been increasingly proud of the *Herald's* growth and of its fuller power to communicate to the general reader without sacrifice of important content.

Nels F. S. Ferré
Abbot Professor of Christian Theology,
Andover Newton Theological School.

★

Palatine, Ill.

TO THE CO-EDITORS:

I must congratulate the Commission to Prepare a Constitution on the excellent way they have destroyed the Evangelical and Reformed Church. No one could have done a better job.

We now have no doctrinal standards, whereas the E and R Church had in its Constitution the firm basis of "Luther's Catechism," "the Heidelberg Catechism" and the historical creeds of Christendom, the Nicene, Apostles' and Athanasian. Now this has all been cast aside. The Statement of Faith is the theological work we now have and it certainly is not much doctrinally, having no strong Trinitarian stress. So, from having strong Christian doctrines, we have changed to having no doctrine whatever.

In polity I see our synods are to be disbanded and our churches must join Congregational associations and conferences. These, following Congregational principles, will have only the power to "recommend" and "advise." How can our children and old folks homes be supported adequately by such weak bodies? How can anything effective be done in this way? Our denominational power will also be greatly weakened, thus fulfilling the Congregational desire.

I would like to know why everything Congregational has been retained and why everything Evangelical and Reformed has been dismissed as too "old-fashioned." This Constitution is no better than none at all as it is too one-sided and as it forces us of the Evangelical and Reformed Church to throw away our beliefs (even the Apostles' Creed, the basis of all Christendom, is too conservative for the Congregationalists) and our traditions and become liberals and Unitarians.

I believe that this Constitution will effect the total destruction of the Evangelical and Reformed Church and simply add the million E and R members to the Congregational Christian church rolls. *United* Church of Christ, ha!

Raymond Gadke

★

St. Louis, Mo.

TO THE CO-EDITORS:

Your editorial in the January 12 issue on "The neglected sex," with which I heartily agree, inspires me to offer for publication in your columns a proposal that I have been secretly harboring ever since the General Assembly of the National Council of Churches at San Francisco elected a layman of the Christian denomination (Disciples of Christ) to the presidency of the National Council.

This important position has now been held by two bishops (Episcopalian and Methodist), by the executive head of the United Presbyterian Church in the U.S.A., by a Baptist parish minister and currently by a layman. I think it is the turn of the United Church of Christ to have the presidency of the National Council in the triennium 1964-1966.

I propose that our denomination present the name of one of its outstanding church women for this office . . . we could very well draw a name from the list of distinguished church women mentioned in your editorial.

Shirley Edward Greene
Secretary for town and country church,
Evangelical and Reformed Church.

To Members of the Congregational Christian Churches

According to the provisions of the Constitution and By-Laws of the General Council of the Congregational Christian churches, I am requesting "persons who have resolutions or subjects for resolutions to present" to the coming meeting of the General Council in Philadelphia, June 29-July 3, 1961, to send them to the chairman of the Committee on Resolutions—the Rev. Charles L. Copenhaver, D.D., 1515 Garfield St., South Pasadena, California.

Ray E. Phillips
Moderator,
The General Council of the CC churches.

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LORDSHIP

(Continued from page 23)

have power to sharpen our judgments and discriminations for the qualitative choices that must be made.

The most penetrating and revelatory diagnoses of man's condition in our time are coming not from our pulpits but from workers in the drama, the novel and poetry. The clearest view of the wholeness of life toward which man may struggle and aspire comes not from the preachers but the artists. The search for a truth that goes beneath the surface appearances of things and plumbs the depths of human existence is being pressed with greater vigor and consecration by the men of art than by the men of religion.

Incomplete Success

The church in a technological age must remind men of the incompleteness of even our most stunning technical successes. I often think of that man whom Dostoevski foresaw. He would appear in an age when humanity, by its technical skill, had conquered want and disease and injustice—when all was plenty and peace.

Then, said Dostoevski, a man will appear and will stand with feet firmly planted and arms akimbo and will cry out: "Who will join me and help me blow this thing to hell?"

That man's desire will be, in the midst of all this peace and plenty, for a restoration of hazard and risk and precariousness —and consequently of freedom. For it is only amid such conditions that man is able to learn who he is.

Effective Unity

Above all, if the church is to direct men's thoughts toward the fact of Christ's Lordship it must exhibit the willingness to bring its own life under his governance. It is because he is not yet Lord in his own household that his Lordship over the whole world is yet to be established.

Acknowledgment of Christ's Lordship in the church means willingness to follow him into a closer and more effective unity. There are always two foci of the Christian life: Christian worship and Christian obedience. How can the church expect obedience to Christ by the individuals and groups that constitute our society when it persists in refusing obedience to his plainest commands —"Feed my sheep," "Go ye into all the world," "Be one"?

Instead of acts of obedience we pile institution upon institution, create organizations in which the speed of forward motion is always the pace of the slowest member, join subcommittees to report to committees to report to assemblies whose boldest act is to sing of the church, "She shall not be moved." Who will join me and blow all this to hell?

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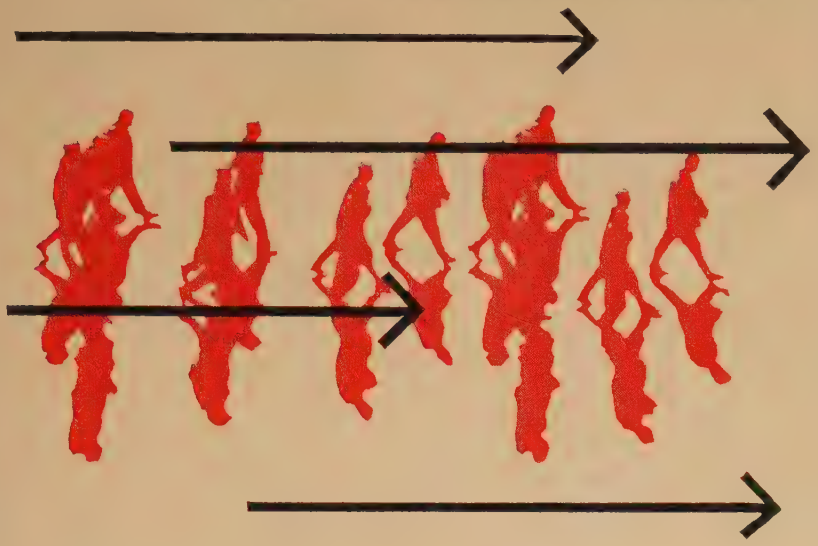
living and the Mission of the Church

THE PROCESSION



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Exciting Opportunities — E and R

(Continued from page 10)

up the deficiencies. Before making an appointment the board will want to know that the applicant is physically sound, emotionally stable, professionally trained, socially sensitive, religiously literate and spiritually compelled—all in sufficient measure. In the achievement of some of these qualifications, the board may be of service. The initial step to be taken by anyone who may be considering mission service is to write to the Personnel Department, Board of International Missions, 1505 Race Street, Philadelphia 2, Pennsylvania.

From many parts of the Christian fellowship overseas come invitations to the Christian fellowship in the homeland to share our resources of trained, committed people. Here, where our personnel resources are strong, our church is asked to put God's need and his will for his world above the claims of lesser loyalties. To love God first and our neighbor as Christ loves us is the world's need and our challenge. Our response is the measure of the spiritual vitality of our churches. What we do together will reflect the prayerful and careful decision of each. (I repeat: If interested, write to Personnel Department.)

It's Confusing to Us, Too

FRANK NYE

AMONG recent foreign guests in Cedar Rapids were the Rev. and Mrs. Masaichi Honami of Japan. The Rev. Mr. Honami is a United Church of Christ pastor in the community of Mito near Tokyo. He and Mrs. Honami are among the 500,000 Christians in this Buddhist land of approximately 100,000,000 people.

Mr. Honami speaks English quite fluently, having spent six years in California as a student. His wife speaks English also, but not as fluently.

We were greatly impressed with this fine couple, just as we have been by many of the other foreign guests who have visited Cedar Rapids in recent months. We were impressed by their story of Christianity's continuing struggle to gain more of a foothold in Japan, of their report of the riots that prevented President Eisenhower's visit to Japan last summer and of their views on how democracy is working in their native land.

The discussion on democracy in Japan—which the Honamis believe has been well accepted and will grow into something the Japanese will never want to give up—led to the dealing with the Constitution, which set up that democracy after World War II.

It comes as no news to Americans that this Constitution provided—at the dictation of the United States—a provision that there could be no more war for Japan and that the country could not provide itself with armaments.

This has been accepted by most peace-loving Japanese people—although, of course, not by the imperialists—at its face value. But now, less than twenty years after the Constitution went into effect, along comes the United States seeking to get the Japanese people to amend it to provide for an army.

"We are confused, we do not know what to think," the Rev. Mr. Honami explained tactfully.

We explained, lamely, that sometimes we "natives" are caught in the same dilemma, that the U. S. State Department leaves much to be desired when it comes to rational explanation of the "why" of some of our policies.

Mr. Honami smiled quizzically and nodded assent, as if to say that he understood even though he did not understand. We smiled too and tried to indicate we understood his feeling. We believe we both got our ideas across.

Mr. Nye, an editorial writer for the *Cedar Rapids Gazette*, is a member of First Congregational Church in Cedar Rapids, Iowa.

Lay Members

(Continued from page 15)

125 Sherman Street, Hartford 5, Conn.

On the West Coast, in the San Francisco area, the Laymen's School of Religion is now in its second year. Some five hundred lay men and women have taken courses. The school is operated by an independent corporation but is strongly endorsed by five theological seminaries of the area.

Six-week Terms

There are four six-week terms in each academic year. Term III of the 1960-61 year opened early in January and continues until March 9, while Term IV begins March 13. Classes are held once a week, in two-hour daytime or evening sessions, at the Pacific School of Religion in Berkeley (CC and other denominations); Berkeley Baptist Divinity School; San Francisco Theological Seminary (Presbyterian); and the San Mateo Congregational Church. Episcopal and Lutheran seminaries in the Bay area are also cooperating in the program. Seminary professors and leading churchmen serve as teachers. Designed "to provide a systematic, comprehensive theological education for laymen," the curriculum is organized into departments of Bible, church history, Christian theology and Christianity and culture. A registration fee of ten dollars allows a student to take as many courses as desired. Some churches and denominations pay part or all of this fee. The school is recognized by several denominations as an agency for training educational assistants, pulpit supply personnel, lay preachers and teachers.

For more details and application forms write to the Rev. Muriel James, Dean, Laymen's School of Religion, P.O. Box 655, Berkeley, Calif.

During the summer, when lay men and women can spend week-long periods in concentrated theological study, lay schools of theology draw interested men and women from over the nation. At Lancaster Theological Seminary in Lancaster, Pa., a school is planned for June 11-17, 1961. In the Midwest, Eden Theological Seminary in Webster Groves, Mo., will conduct a summer school July 18-24.

Begun in 1959 at Lancaster and in 1960 at Eden, these summer schools offer three courses. The student may take two and audit a third. Fields covered are the Bible, theology and practical subjects. Seminary professors are the teachers. A steering committee of students at each school plans worship services, informal fellowship, discussions, hymn sings and the like.

This summer Lancaster will offer "A study of *The Revelation to John*" taught by Dr. Robert V. Moss Jr., president of the seminary; "The Old Testament foundation of our faith" under the leadership of Dr. Elizabeth Achtemeier, wife of the Professor of New Testament; and "The congregation in the community" under Gabriel J. Fackre, Professor-elect of Doctrine and Christian Ethics.

Eden Curriculum

At Eden, Dr. Allen G. Wehrli, Professor of Old Testament, will teach an Old Testament course and Dr. Allen O. Miller, Professor of Systematic Theology, will give the theology course. Another course, "What is the ministry of the laity?" will also be included in the curriculum.

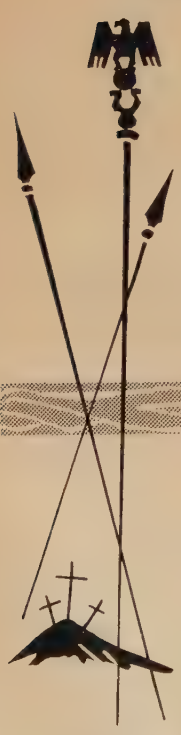
Inquiries and requests for application forms should be addressed to the Rev. George H. Bricker at Lancaster Theological Seminary, Lancaster, Pa., or to Prof. Oscar J. Rumpf, Eden Theological Seminary, 475 East Lockwood Avenue, Webster Groves, Mo. Information will also be available from headquarters of any of the four United Church lay organizations.

The opportunities to study theology outlined above are open to all interested lay men and women in our churches. Other denominationally related seminaries open their doors to qualified lay people in various other ways.

The Oberlin Graduate School of Theology in Oberlin, Ohio, for example, in cooperation with the Ohio Council of Churches, encourages laymen with college degrees or the equivalent to attend its summer session, to be held July 2-21, 1961. This summer school is for ministers, directors of religious education, church-school superintendents and other leaders in church schools, weekday teachers of religion, parents, teachers, other church and social workers and theological students. For information and application forms write to Dr. Roger Hazelton, Dean, Graduate School of Theology, Oberlin, Ohio.

The Yankton School of Theology in Yankton, S. D., admits qualified lay people as special students for a year. Union Theological Seminary in New York City permits lay persons to participate as "unclassified students" in special fields such as psychiatry and religion and religious drama, when they have professional relationships to these fields. Bangor Theological Seminary in Bangor, Me., especially trains older men for the ministry and is considering further plans along this line. The Yale University Divinity School in New Haven, Conn., has special lectures open to the public.

For Christians at Easter



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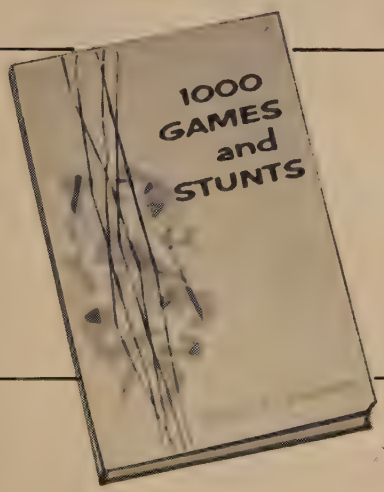

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Exciting Opportunities — CC

(Continued from page 11)

ary should go to the field as eager to learn as to teach. He should go not as a patron or an executive but as a friend and co-worker of national Christian leaders with whom he will be associated in what Bishop J. E. Lesslie Newbigin calls "a pattern of partnership," an imperative of the ecumenical movement. With the development of the indigenous church, the patronizing image of the Western white missionary going out to "save" the heathen has become anachronistic.

The American Board also appoints personnel for work as career missionaries and associate missionaries. Those who accept five-year appointments with the expectation of life service are in the career category. Their work is preceded by at least a year of language study. Associate missionaries are assigned to teach in schools where English is the language of instruction. These three-year workers are usually unmarried men or women.

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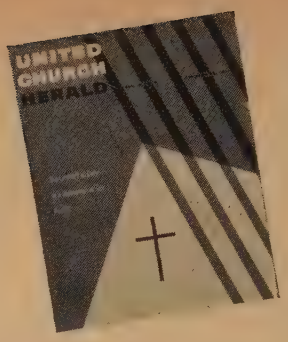

How to use this issue

WANTED, MISSIONARIES! . .

. . . state the personnel directors of the Board of International Missions and the American Board on page 10. Directed primarily to youth considering mission careers, this article is appropriate for both Youth Week and the E and R January international missions emphasis.

UNITED CHURCHES . . .

. . . can share in the historic heritage of Massachusetts Congregationalism through the picture story on page 4. And they can also learn more of the work of the Congregational Historical Society.

WIDER HORIZONS . . .

. . . may be opened up by the books and movies sampled in "Christian preaching from unexpected pulpits," on page 20.

YOUNG PEOPLE . . .

. . . can turn to the picture story of Youth Week in Bethlehem, Pa., (page 16) for help in planning their own Youth Week observances. And the suggestions described and pictured might be used any time this spring for programs on missions or Christian vocations.

DISCUSSION GROUPS . . .

. . . will find Dr. Truman B. Douglass' article (page 8) a provocative starting-point for discussing the gospel in the modern world. They can ask: Do we agree with Dr. Douglass' analysis of the problems raised by advanced technology? What sort of "new life" must the church offer to our world? How can the present institutional church be used as an instrument of this gospel?

UNITED CHURCH HERALD

OBITUARIES

THE REV. DR. MARVIN R. BRANDT, a retired Congregational Christian clergyman, died December 2.

Dr. Brandt was a graduate of Beloit College, class of 1910, and received his degree in theology from Yale University four years later.

His first pastorate from 1917-1918 in Edgerton, Wis., was followed by twelve years of ministry in Sheboygan, Wis.

In 1930 he accepted a call to West Congregational Church, Akron, Ohio, where he remained until 1941 when he became superintendent of the North Dakota Congregational Conference. He retired in 1950.

Mrs. Brandt died in 1936. He is survived by a son.

Word has just been received by *United Church Herald* of the death in November, 1960, of THE REV. WILLIAM H. HILL, a CC clergyman of Belmond, Iowa.

Born in London, England, in 1886, Mr. Hill received his early education in that country. He emigrated to Canada as a young man and later came to the United States where he was ordained in 1913 at Gaylord, Minn.

He served with the Canadian Army during World War I and then entered Chicago Theological Seminary. During his forty-seven-year ministry he served Dubuque Immanuel, Gilbert and Winthrop CC churches in Iowa as well as Belmond.

Mr. Hill is survived by his widow, two daughters and seven grandchildren.

ANNIE E. PINNEO, 84, of Auburndale, Mass., a CC missionary teacher in Turkey and Greece for nearly thirty years for the American Board of Commissioners for Foreign Missions, died December 21.

Miss Pinneo's first mission service was at the American Collegiate Institute in Izmir, Turkey, where she taught from 1910 to 1915 until World War I interrupted her service. She returned to Izmir after the war and when the school, now known as Orlinda Childs Pierce College, relocated in Athens, she continued teaching there.

Born in Dayton, Ohio, Miss Pinneo graduated from Oberlin College. She studied for three years at the Emerson School of Oratory in Boston and did graduate work at the School for Social Workers in Boston and at Oberlin College.

Miss Pinneo's work in the Near East was supported for many years by the Eliot Congregational Church in Newton, Mass., in which she had been active. She is survived by a niece and nephew.

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Church and Ministerial RECORD

E and R Address Changes

CARSON, J. RICHARD (Ch), to Headquarters 2d GB, 1st Infantry, 2d Infantry Division, Fort Benning, Ga.

CSIA, KALMAN (G), East Chicago, Ind., to Ligonier, Pa., supervisor of Bethlen Home.

GRUEN, EUGENE H. (E), to 1065 W. Seventh St., Washington, Mo.

HENNING, HAROLD A., Mount Wolf, to Grantville, Pa., pastor of the Blue Ridge Charge.

KLASING, RAYMOND W. F., Alma, to 2217 E. First St., Wichita 7, Kan., pastor of Salem.

MEYER, NORMAN E., Ursa, Ill., to R. 2, Griswold, Iowa, pastor of the Griswold-Massena Charge.

MILLER, GAILEN R., 6713 Hauge Ave., Cleveland, Ohio, assistant pastor of Fifth, (new).

OLM, CARROLL J. (CC), Sheboygan, to Whitewater, Wis., administrator of Old Folks Home.

POTTS, HAROLD C., to 1024 Wellington Ave., Chicago, Ill., pastor of Peace United.

RUEGGEBERG, FREDERICK C., Blackburn, to 902 Anderson St., Warrensburg, Mo., (retired).

SCHWERDT, GLENN F., Evergreen Park, to R. R. 2, Beecher, Ill., pastor of St. John's.

SOVA, LA VERNE A., Marysville, Kan., to 7802 Grove St., Webster Groves 19, Mo., on leave of absence.

SPENCER, CLARA B. (G), Albany, N. Y., to 41 Elm St., Morristown, N. J., minister of education, Methodist Church.

STOCK, ROY J., Seward, Neb., to Bennett, Iowa, pastor of Peace.

TODD, ERMINE JR. (Ch), Tioga, Ill., to Chaplain's School, Fort Slocum, N. Y., chaplain in U. S. Army.

WALPER, MELVIN F., Ashland, to 233 S. Thomas St., Bedford, Pa., pastor of St. John's.

ZIMMERMAN, HAROLD L. JR., Junction City, Kan., to 12025 Evanston Ave., Seattle 33, Wash., pastor of Broadview.

Code: Ch—Chaplains in the armed forces; G—In Christian service, but outside the E and R Church; E—Emeriti, retired or disabled; CC—E and R ministers serving CC churches.

CC Calls

BADER, CARL D., to Newportville, Pa.

BAUMAN, ELVEN K., to new church project, Palmdale, Calif.

BERRY, W. RAYMOND, United, LaGrange, Ga., to United (new project), Huntsville, Alabama.

BRYAN, CHARLES H., Namekagon Parish, Trego, to Adams-Friendship, Wis.

CARPENTER, RICHARD, student, to Keosauqua, Iowa.

CARTER, RICHARD P., to interim, First, Lake Worth, Fla.

DAHM, JAY C., McGregor, Iowa, to minister of Christian education, Central, Topeka, Kansas.

DILLOW, THEODORE E., will continue to serve Antioch, Iowa.

FORBUSH, DASCOMB E., Chapel-by-the-Sea, Captiva Island, Fla., to Piermont, N. H., April 1961.

HALL, WILLIAM S., to First, Estelline, South Dakota.

HIGH, G. TRUETT, to Morgan Park United Protestant, Duluth, Minn.

HOFFMANN, ARTHUR M., Hazen, Zap and Golden Valley, N. D., to Ebenezer, Sidney, Mont.

KEIM, ROBERT E., to assistant, Community, Woodland Hills, Calif.

KERR, MILTON M., Plymouth, Jackson, Mich., to Plymouth, Ada, Minn.

KUMMER, GERALD F., E and R, United, Levittown, N. J., to associate, Salem United, Louisville, Ky.

MANN, LELAND W., Grinnell, Iowa, to Chadron, Nebraska.

MC GUIRE, STANLEY L. H., minister of education, Second, Greenwich, Conn., to minister, Canoga Park, Calif.

MC PHERSON, ROBERT H., E and R, Cape Girardeau, Mo., to Denmark, Iowa.

OUELETTE, DONALD E., Methodist, to Mansfield Parish and Underhill, Vt.

PERRIN, C. M., Warfordsburg, Pa., to Southern Fulton Larger Parish: Whips Cove, Pleasant Grove and Cedar Grove, Pennsylvania.

SEEMAN, RICHARD, student, to First, Alcester, South Dakota.

SHEELY, MADISON L. JR., First, Anoka, Minn., to First, Yankton, S. D.

SNELLING, CLARENCE H. JR., Methodist, to minister of religious education, Community, Mountain Lakes, N. J.

STEFFENSEN, PAUL T., Bloomer, Wis., to Lakeview, Tacoma, Wash.

STUDEBAKER, HERBERT A., to interim, North Miami, Fla.

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WOLFGRAM, DALE L., E and R, Monticello, Iowa, to Pilgrim, Madison, Wis.

CC Resignations

BALZER, JACOB F., First, Crete, Neb., on or before September 1, 1961, to retire.

DAVIS, JAMES E., United, Waialua, Oahu, Hawaii.

SCHADEBERG, HENRY C., Plymouth, Burlington, Wisconsin.

STEVENSON, WILFRED S. JR., Council Grove, Kan., to retire.

CC Anniversaries, Ordinations, Installations and Recognitions

CASTALIA, Ohio, 125th anniversary and ground breaking for new sanctuary, October 30.

FREARS, ROBERT C., installation as minister of education, First Baptist (Baptist-Congregational), Flint, Mich., November 20.

GRAND RAPIDS, Mich., Trinity, 50th anniversary, November 9.

HASKELL, RONALD C., ordination, Alamo, Mich., December 11.

HILLIKER, CLIFFORD W., recognition, First, Stanton, Mich., October 30.

HUGHES, C. FOSBERG, recognition as associate, First (Park), Grand Rapids, Mich., November 16.

MARGANIAN, MARDIROS H., installation, Immanuel Armenian, Los Angeles, Calif.

OTTAWA RIVER, near Columbus Grove, Ohio, 100th anniversary, October 23.

ROGER, JOHN H., honored by the Rodney, Blencoe and Oto, Iowa, churches on October 16, the 50th anniversary of his ordination.

RUSSELL, WALLACE W., Exira, Iowa, 25th anniversary of his ordination, October 30.

STOCK, JOSEPH E., ordination and installation, Sanford, Fla., December 11.

SUGAR CREEK UNITED, Sugar Creek, Ohio, 125th anniversary, October 2.

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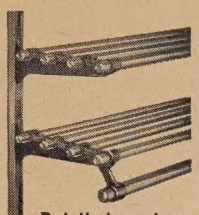

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